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PART III. MODERN HISTORY.

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Author of the "Elements of Universal History,"
"History of Great Britain and Ireland," &c.

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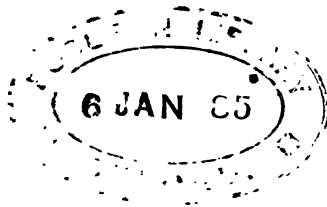
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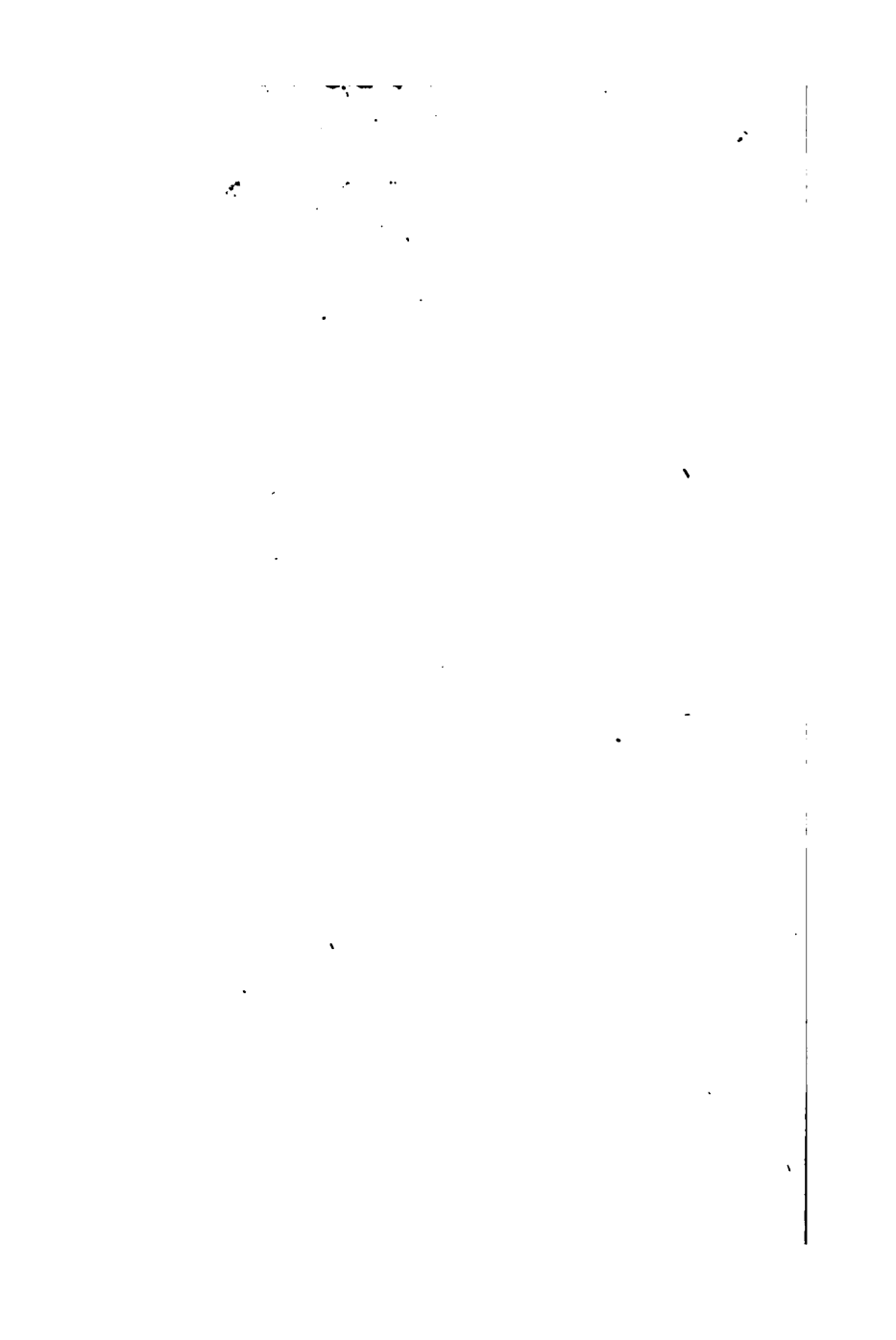


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PREFACE.

THE importance of a cheap elementary work, affording a brief but distinct view of the main outlines of the history of the world, has long been obvious to the Publishers; and the success of the more full and elaborate Elements of Universal History, composed by the Editor of the present volume, has convinced them of the utility of a still more abridged General History, whether as an introduction to the larger work, or a companion and guide to those whose historical studies are limited. It is not supposed that within so narrow a compass the pupil can obtain full instruction on Universal History; but it is believed that such an outline as the present, seizing the broader features of events and condensing details, will materially aid the student in applying any more minute knowledge which he may possess in particular departments. He who has been enabled to pay attention to the history of England, of Scotland, or of Ancient Greece, may thus be taught the relation which such a subject bears to the general annals of mankind. And as there are few except those who have especially devoted themselves to such studies, who can boast of a full acquaintance with the history of every country, there will not be many, especially among the young, to whom it will not be of service to possess such a work as an aid to their historical inquiries.



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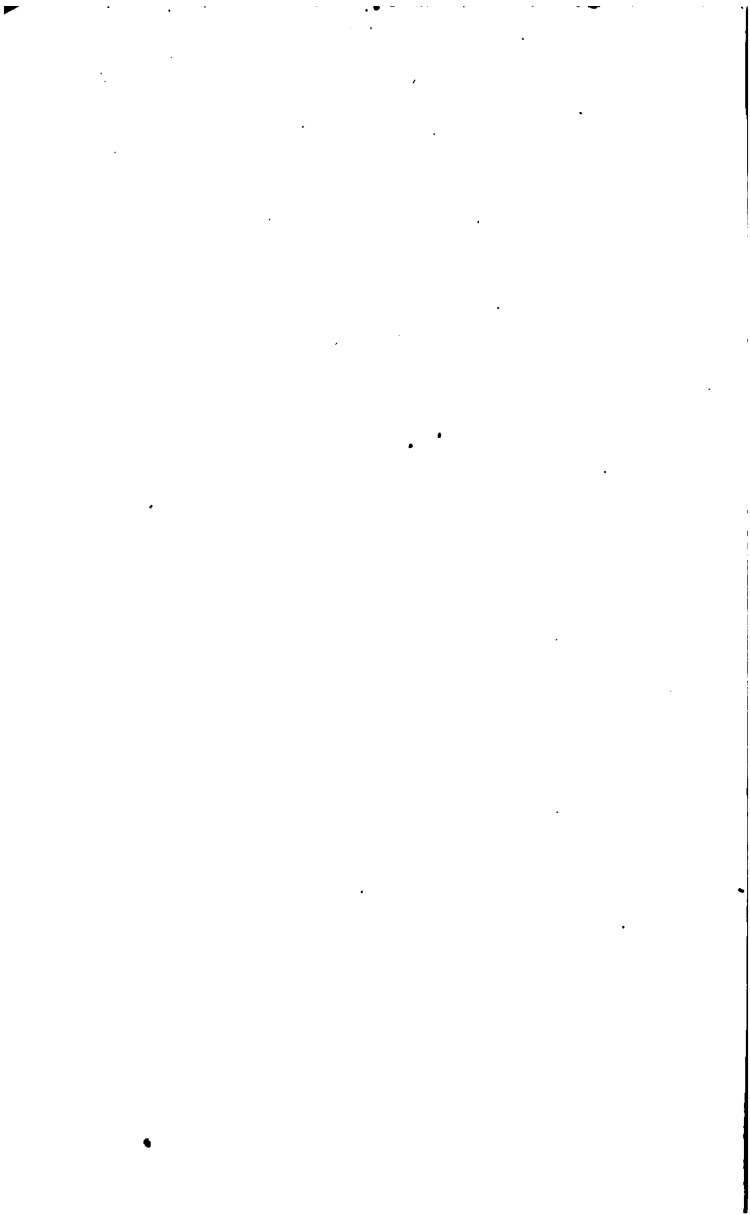
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PART I.

ANCIENT HISTORY.

INTRODUCTION.—RACES OF MANKIND.

HISTORY, considered not with reference to events but to the several races of men, and the progress and changes of each race, is called Ethnology. This is taken from the Greek word *Ethnos*, signifying a nation or a people—from which also the word *heathen* employed in Scripture is derived. The science of Ethnology teaches us that men are greatly diversified in their nature, both physical and mental. There is, for instance, a striking contrast between the outward appearance of the African negro and that of the civilized Englishman or German; but their moral natures are not so very different, since the negro is capable of high civilisation. The natives of Australia, though less unlike the Europeans outwardly, are far lower than the negroes in intellect—a circumstance the more remarkable, as their neighbours in New Zealand are quick and sagacious.

This great difference in races does not affect the belief that all mankind are the descendants of one pair. We see that the nature, not only of the vegetable creation but of the lower animals, is liable to be speedily changed by external influences. The animal domesticated becomes of a totally different character from the same species

in a wild state. Men are not liable, perhaps, to be so rapidly affected by outward circumstances, but they appear to be susceptible of deeper permanent changes, arising from the peculiarities of the country in which they live, and of the events that have occurred to them. An educated English gentleman residing in London is perhaps as different from his Saxon ancestor in King Alfred's day, as from an Indian chief of the present. Some nations,—the Chinese and Hindoos for instance,—appear to have improved very rapidly at one time, and then to have remained for many centuries at a certain point in civilisation. Others, such as the Greeks and the Egyptians, have degenerated so lamentably, that those of the present day would seem to belong to a different race from their ancestors. When the inhabitants of this highly civilized country live some time in tropical climates, they become much altered both in constitution and moral character; and it is known, that if the British who reside in India did not send their children to Europe to be brought up, the race would degenerate. How, or by what events, or in what length of time the races of men have become so very distinct from each other, has not yet been shown. But these considerations will teach that there is nothing in this diversity repugnant to the doctrine that all have sprung from one stock.

Sometimes men are considered as divided into five varieties—sometimes into three, corresponding with the three sons of Noah, who were each the progenitor of a separate race or family. Those who divide the races into five, call them in general the Caucasian, Mongolian, Malay, American, and Ethiopian. The first is the highest, and includes whatever people have been greatest in the history of the world. The characters of the race vary from the fair-skinned and flaxen-haired Norwegian to the dusky Italian or Spaniard. But throughout, they are distinguished from the other races by the expressive delicacy of their features, the transparency of their skin, and the straightness and smoothness of their hair. The under part of the face does not project so far forward, and the jaws are not so large and prominent, as in the other races; so that at once in their appearance they seem to have less of the animal and

more of the intellectual in them. All the inhabitants of ancient and modern Europe have been held to belong to this race, except the Finns; and some would exclude the original Slavonic races of Russia and Hungary, whose large heavy jaws and flat noses appear to indicate an inferior people. The Greeks and Romans belonged to the Caucasian race: and not only the Jews, but the Egyptians, Phenicians, Turks, Persians, and Arabians, the Scythians and the Parthians, with the present inhabitants of the Caucasus, and the tribes of Northern Africa, have been classed under the same superior race, though there are great varieties in the complexions of these numerous nations. Even some Hindoos of the higher class are held to be Caucasian. It is observed that the Georgians and Circassians, still occupying the Caucasus range, are remarkable for their personal beauty; and, though small communities, they have shown great courage and ability in the preservation of their independence.

The Mongolian race are physically characterized by their olive or dark tawny complexion, black small eyes set obliquely, and long straight but scanty hair. Their foreheads are low, the features broad and flat, and the cheeks round and projecting. They are found under every variety of climate, from sunny China to icy Lapland; but though they decrease in size in very cold regions, and their habits are very different from those of their southern brethren, their peculiar features are still perceptible. In this family, besides the countries already mentioned, are included the Japanese, Siamese, Mongols, Calmucks, the Esquimaux, the inhabitants of Kamtschatka, and those of North-eastern Asia generally.

The Malay race are a smaller family, and some maintain that they ought not to be distinguished from the Caucasian. The features are not much different, though those of the Malays are exaggerated, and the skin is very dark. This race inhabits the Malay Peninsula, Java, Malacca, Sumatra, Borneo, and other islands of the Asiatic Archipelago, New Guinea, and the groups of small islands stretching eastward into the Pacific.

The American race appears to partake of the features both of the Mongolian and Malay. The people are slender

and symmetrical in form, with dark red skins, no beard, and long black hair. Their faces are broad, but not quite so flat as those of the Mongols. Their complete separation from the European and Asiatic tribes has of course created much interest and inquiry: but it is quite practicable that some of the races of the old continent passing northwards should reach its northern extremities, which was unknown to their brethren, and then in the course of hundreds or thousands of years spread over the whole western continent.

The Ethiopian race is quite distinct from the others, and occupies the central and southern portions of Africa. They have very dark skins, sometimes jet black; their hair is woolly, their lips thick, and their noses flat. The negroes have been known by these peculiarities from the earliest period in history to the present day. Though they have been so long a subjugated race, men of great talents have appeared among them.

Within these larger divisions there are others of a minute but a very marked character. Three races, which, though they may all be ranked under the Caucasian, have very distinct peculiarities, predominate in Europe—they are called the Gothic or Teutonic, the Celtic, and the Slavonian. The first holds decidedly the highest rank in the human species. The Gothic is seen in its purest form in Great Britain, Germany, Holland, Denmark, Sweden, and Norway. In France it has a mixture of the Celtic blood, and in Spain and Italy it is supposed to have a still stronger infusion of this or some other darker class. The most entirely Gothic people are of fair fresh complexion and large make. In this way the English or the Scottish Lowlanders are distinguished from the Celts of the Highlands and of Ireland, who are smaller and darker. It is said that a certain mixture of the Celtic blood with the Gothic produces the highest state of human development; and much pains have been taken to show that to this Greece and Rome were indebted for their pre-eminence.

The general tendency of the migration of the nations of old was from the east to the north and west. Like the waves of the sea, one tribe seems to have often pressed upon and urged forward another; and, from the names of

places and other circumstances, there is reason to believe that the British Isles and all Northern Europe were once inhabited by Celts, who were afterwards driven to the shores of the Atlantic by Scythian or Gothic hordes.

CHAPTER I.

SACRED HISTORY.

SECTION I.—TO THE DEATH OF MOSES.

The Creation—The Fall—The Flood—The Dispersion—Nimrod—Abraham—Isaac—Jacob and Esau—The Founders of the Twelve Tribes—The History of Joseph—Egypt and the Captivity—Moses and the Liberation—The Sojourn in the Desert—The Approach to the Promised Land—The Death of Moses.

THE Creation, perfected by the existence of Adam, the first man, is supposed to have occurred about 4004 years before the birth of Christ, from which epoch the events of the world have been since computed. Adam and his wife Eve lived in the garden of Eden in purity and happiness, which they forfeited by disobedience to their Creator. They were then driven forth in a state of sin, and commenced the career of fallen mankind, with its weaknesses, crimes, and miseries. Thus the penalty of their disobedience fell on the whole race of man; but a Saviour was graciously promised who should deliver and redeem his people from their sins. Meanwhile, our first parents were doomed to foresee the calamities destined for their race in the history of their two sons. Cain the elder, whose occupation was husbandry, became jealous of the divine preference shown to the sacrifice of his younger brother Abel, who led a pastoral life, and in a fit of passion slew him. Thus were death and the greatest of temporal crimes, murder, introduced into the world.

As the descendants of Adam increased over the earth, they indulged in its abundance, and became so thoughtless and wicked that a signal destruction overtook them in the universal deluge, 1656 years after the Creation. Noah and

his family, specially warned, were saved, along with the inferior animals destined to replenish the earth.

The three sons of Noah became now the progenitors of the human race. There has been much controversy as to the distribution of their respective descendants; but it is generally understood that the nations of Asia, including the Jews, who were to be the chosen people, were descended from Shem; that Japhet was the ancestor of the northern and European nations; and that from Ham came the people of Africa. Before their dispersion, the descendants of Noah commenced building a vast city with a tower called Babel, "whose top should reach to heaven." This presumptuous attempt to arrogate the power of the Most High, and lift themselves by their own might above the fallen condition of human nature, was to be signally punished. The concentrated multitude, who expected to achieve the mighty project, were stricken with confusion of speech, and, unable to understand each other, could not unite to accomplish the undertaking. It was then seen that the energies of mankind were not to be all united together to accomplish such daring ends, but that there was to be a general dispersion, competition, and rivalry—different nations speaking distinct tongues, following different customs, and inhabiting separate countries.

Bitter conflicts soon arose among the dispersed descendants of Noah, each tribe being discontented with its own territory, and invading that of its neighbours. Conspicuous among them for his power, and it is thought also for his tyranny, was Nimrod, who possessed the dominion around Babel. He was "a mighty hunter;" and it is supposed that he had obtained his influence by his services in slaying wild beasts, which, when the earth was thinly peopled, threatened to increase and overwhelm the human race. In the ensuing centuries, the nations grew in wealth and numbers, but at the same time their worship lost its original purity, and they sank into the deepest moral depravity.

The world was in this condition when it pleased God to select one man to set the example of a purer life, and through whom, as the head of a great nation, and the progenitor of the promised Saviour, all the nations of the earth were to be blessed. It was about two thousand and eighty years be-

fore Christ that Abram, a descendant of Shem, left Ur of the Chaldees, beyond the Euphrates. Going forth in faith to occupy whatever spot might be assigned to him, he at length settled in Canaan, the land of promise, with Lot his brother's son. Their wealth and power increased; and, though nominally shepherds, they were in reality powerful princes, able successfully to contend with the infidel kings around them. While Abram was yet old and childless, he saw not how the divine promise that he was to become a great people should be fulfilled; but he had faith that it would be so. A son named Ishmael was born to him of a handmaid, according to the customs preceding Christianity. He became the ancestor of a considerable people, but he was not the son in whom the promise was to be fulfilled. This was Isaac, borne by Abram's wife after she was stricken in years, and beyond the natural hope of being a mother. On this occasion the father's name was changed to Abraham, and that of his wife from Sarai to Sarah.

The faith of Abraham was tested in his being required to slay his beloved son as a sacrifice to the Lord. He consented, but at the moment of its execution he was spared the trial. It was necessary that his son should not be allied with the heathen people, and a wife was obtained for him in his kinswoman Rebecca. She bore him twin sons, Esau and Jacob; and, although there was necessarily but a very slight difference between their ages, the privilege of the elder brother was enjoyed by Esau, the first-born. There was great rivalry between them; for Esau, a bold hunter, of a rash and turbulent disposition, was his father's favourite; while Jacob, more sagacious, politic, and peaceful, was his mother's. Esau, in his recklessness, had sold his birthright for a mess of food, with which he desired to appease his ravenous appetite on returning from the chase. Jacob and his mother sought to confirm this transaction, by obtaining for Jacob the paternal blessing, which Isaac intended for Esau. When Isaac, whose strength and senses were decaying, desired to bestow his blessing, he requested Esau to go into the fields, and kill some venison, wherewith to make a savoury feast, that the father might impart his benediction while partaking of the fruit of the son's dutiful exertions. During Esau's absence,

a kid was slain and cooked as venison, and part of the skin put round Jacob's hands and wrists, that, when his father touched them, they might seem rough like his brother's. Isaac bestowed on him the blessing, as the head and leader of the chosen people. The old man became aware of his mistake by Esau's return. But it was not in his power to revoke what had been done, and he could only confer on the hunter a secondary blessing, which would be followed by an inferior fortune. Jacob was to enjoy peaceful prosperity and greatness; for the other, there remained a life of adventure and turmoil.

Jacob did not enter on the promised blessings without being punished for having taken human means, and these not of a creditable kind, for insuring them, instead of trusting to the goodness of God. He had to flee from the presence of his angry brother, and to seek his immediate livelihood in the distant Mesopotamia, by serving his kinsman Laban. Here he had to undergo a long period of servitude; and, according to the barbarous practices which existed even in the chosen race before Christianity, he obtained for wife, successively, the two daughters of his master, Leah and Rachel. He at length became rich in flocks and herds, and desired to separate himself from his grasping father-in-law. To do so, he was obliged to flee in secrecy; and on his way he encountered a new danger, in his brother Esau, who was a sort of robber-warrior, at the head of a band of followers, who became the people called Edomites. But Esau, though hasty and passionate, was not malignant, and readily yielded to his brother's wish for peace and reconciliation.

When Jacob approached the promised land, he was the father of eleven sons and a daughter who was the cause of deadly enmity with the Shechemites, on whom his sons, in revenge for the grossest outrage, committed great slaughter. Rachel, his best beloved wife, bore him two sons, Joseph and Benjamin, the youngest of his children. Feuds and animosities broke out between the families of the two wives, and they were aggravated by indications that Joseph was the favourite son, and would one day rule over his brethren. Once, when they were at a distance in Shechem, tending their flocks, Joseph was sent to them as

a messenger by their father, to see how they fared. They determined to take the opportunity to get rid of him ; but recoiling from the act of murder, they dropped him into a deep pit, and left him to his fate. Providence, however, put in their way the means of still farther relenting. Some Midianitish merchants, passing by, the brothers sold him to them as a slave. The Midianites continued their journey ; while his brethren, staining with blood his ornamental robe, called a coat of many colours, presented it to their father, and made him believe that his favourite son had been slain by a wild beast.

The merchants, who were dealers in slaves, conveyed Joseph to Egypt—a country then rising in importance, as will be afterwards described. There they sold him to Potiphar, the captain of the guard, whose wicked wife, endeavouring to ensnare the youthful Israelite, was disappointed by his good conduct. She determined to be revenged, and succeeded in getting him imprisoned. His history forms an extremely interesting portion of Scripture narrative, of which only the bare outlines can here be transcribed. His wisdom and goodness, and perhaps also his appearing to have been a person of rank among his own people, secured the confidence of the governor of the prison, and Joseph was a privileged person, enjoying authority over the prisoners. Instances of his sagacity were brought before the Pharaoh or king of Egypt, at a time of deep perplexity, and Joseph was enabled so to interpret the foreshadowings of the monarch's dreams, that the abundance of seven singularly fruitful years was garnered up, and proved the salvation of the people through seven years of famine which followed.

The fertility created by a great inundation of the Nile in Egypt is prodigious, and the surplus preserved in one such year would readily supply the deficiency of another. The years of famine were felt by neighbouring nations, not so well provided, and among others by Jacob's family and their people. In the meantime, Joseph had become the prime minister of Egypt, and the person to whom foreigners desiring grain were referred. Among the applicants, came to him the brethren who had intended to slay him, and had sold him into slavery. They had not with

them, however, his own full brother Benjamin, who had never done him injury, and whom he had left a little boy. The affecting story of the method he adopted for seeing his brother, and for finally bringing his father and the whole race into Egypt, to participate in his success, is beautifully told in the sacred volume.

We must now suppose many years elapsed. Jacob had died, and all his sons, including the illustrious Joseph, had followed him to the grave. A new dynasty of kings reigned in Egypt. The services of Joseph were forgotten, and the descendants of Jacob being comparatively few in number, and distinct in religion, appearance, and customs from the Egyptians, were made slaves or bondmen by them, according to the general practice of ancient nations, where the strong generally enslaved the weak. But they were destined to emerge from this bondage, and become the great chosen nation from which the Messiah was to appear. The Egyptian government growing alarmed at the increase of their numbers, commanded all the male infants of the Israelites to be thrown into the river Nile. The injunction was evaded, otherwise the Israelites would not have increased as they did. A descendant of the son of Jacob, who was called Levi, had an infant child who was for some time concealed, but when he could be so no longer, he was placed in a cradle among the rushes near the river's bank. There a daughter of the king found the babe and adopted him. He was brought up in the palace, and received the name of Moses; but he ever remembered his own people. He was deeply learned in all that the Egyptians knew, and by his wonderful abilities excited admiration and respect. His affection for his parents' race prompted him once to slay an Egyptian who was oppressing an Israelite; but finding that this act exposed him to danger, he fled across the Red Sea to the remote territory of Midian. He was then forty years old. He lived as many years more in the retirement of a shepherd's life ere, at the age when men are now decrepit, the great actions for which he was destined began to be fulfilled. It was then that, in the miracle of the voice from the burning bush, he was instructed in his mission to Pharaoh to demand the release of the children of Israel. In this mission he was associated with his

elder brother Aaron, who was to be the priest and orator of the Israelites. The Pharaoh who then ruled despised the admonition of two men who seemed to be obscure and helpless, and increased the burdens and oppressions of their enslaved brethren. But that proud ruler was now to be shown, by terrible miracles, that these bondmen were the chosen people of God. One calamity after another fell on the land of Egypt, and occasionally Pharaoh relented, but again his heart hardened, or the release which he offered was a partial or deceptive one. At length came the last and most dreadful plague, the death of the first-born in every Egyptian family. The Israelites were instructed on that night hastily to kill and eat a lamb with unleavened bread in their houses, and to sprinkle the blood on the door-post, as a sign for the destroyer to pass by; and hence arose among the Jews the annual festival of eating the passover, which their unconverted descendants still observe.

The Israelites were now permitted to depart, two hundred and fifteen years after the settlement of Jacob in Egypt, and when their numbers had increased to between two and three millions. This event was called the Exodus or outgoing. Guided on their route by a cloud during the day, which became a pillar of fire by night, they proceeded across the desert. Pharaoh, repenting that he had let them go, pursued them, believing that they would be stopped by the Red Sea; but the waves opened to give a safe passage for the children of Israel, and when Pharaoh and his host entered in pursuit, the waters closed and destroyed them.

Entering on the great wilderness, the vast multitude soon showed the discontent and want of faith of human nature, and, although their necessities were from time to time miraculously supplied, they murmured in the intervals, and incurred the wrath of the Deity. At length came the period when, from the summit of the holy Mount Sinai, involved in smoke and darkness, and amidst thunder and lightning, the trumpet sounded, and the voice of God spoke forth his law. Then were given to the Israelites, and to the world, the sacred laws of the Ten Commandments.

They were engraven on two tables of stone; but the

people, during the absence of Moses, having made and worshipped a golden calf, in imitation of their heathen masters in Egypt, Moses broke the tables in his grief and indignation; but after the Israelites were punished and had repented, the tables were renewed. Still provoking the divine wrath by their murmurings and discontents, they came near to the fruitful land of Canaan, their promised portion. They sent spies to examine the country, who, after forty days of dangerous adventure, returned, describing it as rich and luxuriant, and, as a proof of its fruitfulness, bringing a bunch of grapes which required to be hung from a pole, and carried between two of them. But, on the other hand, they reported that the land was inhabited by a fierce and warlike race, many of them of gigantic stature, and possessed of strongly fortified cities.

At this news, the people again lost faith, renewed their murmurings, and threatened to appoint another leader to take them back to Egypt. For this they were doomed to a signal punishment. With the exception of two of the spies, Caleb and Joshua, who had urged them to go on, God decreed that none of the generation who had been brought from Egypt, of the age of twenty years and upwards, should enter the promised land; their children only were to enjoy that felicity; and to make it so come to pass, a wandering of forty years in the wilderness was to be completed. The perverse people were induced by this to make a rash attack upon the tribes nearest to them, the Amalekites and Canaanites, but they were signally punished with defeat and dreadful slaughter. Being compelled to fulfil their doom, they frequently murmured and even rebelled. Attempting, under Korah, Dathan, and Abiram, to depose Moses and Aaron, their Heaven-appointed guides, the earth opened and swallowed up the leaders of the rebellion, which was followed by a pestilence. On another outbreak, fiery serpents were sent to sting them, and the judgment was stayed by the image of a brazen serpent, set up as a type of the Redeemer,—all who looked upon it being cured and saved from death. In the end, even Moses and Aaron showed that though the instruments of the Deity they were themselves mortal, and being betrayed into

sin by the murmurings of the people, they came under the common doom of not being permitted to enter the promised land. Aaron died first, and was buried on Mount Hor. Moses, at the end of the pilgrimage, ascended Mount Pisgah, whence he could look upon Canaan, and there died alone, the place of his burial being concealed, lest the people should worship his grave.

SECTION II.—FROM THE DEATH OF MOSES TO THE CHRISTIAN ERA.

The Conquests over the Gentiles—Joshua—The Jewish Theocracy—The Judges—Samson—A King demanded—Saul—David—Solomon—The Temple—The Separation—The two Lines of Kings—The Disappearance of the Ten Tribes—The Samaritans—The Fall of Jerusalem—The Captivity in Babylon—Daniel, Belshazzar, Darius, Cyrus, and the Restoration—The Conquests of Alexander.—The Syrian Domination—The Maccabees—The Roman Domination—The Rigid and Sceptic Parties.

JUST before this event, as the commencement of their destined occupation of the promised land, the Israelites had to contend with the frontier nations. They overcame Sihon king of the Amorites, and Og the king of Bashan. Their neighbour, Balak king of Moab, sent for Balaam, a famous soothsayer, to lay his curse upon them; but three several times, when he endeavoured to curse, he was constrained to bless them. He succeeded, however, in seducing the Israelites into idolatry and other wickedness among the Moabites and Midianites. After they had suffered for their offences, they fought against the people, and conquered their territories.

Having completed the days of mourning for the death of Moses, the people of Israel prepared, under Joshua their warlike leader, to take possession of the promised land. Their character, as a nation favoured by God, and the rumour of their destined possession of the land, had gone before them, and induced some of the people to yield, and others to leave their country. After passing through the Jordan, the bed of which dried up before them, the Israelites invested Jericho, which was miraculously delivered into their hands. By human means it could not have been taken,

for they had neither warlike implements nor skill. It was part of the mysterious will of Providence that they became the instruments of punishment to the heathen people there, by putting them to death. But they were bound to obey the divine decrees implicitly; and when one of them, contrary to God's command, had secreted some valuable spoil, they were repulsed by the enemy until the offender was discovered and punished for his disobedience.

Great terror in the meantime spread through the nations and tribes still inhabiting Canaan, and one of them, called the Gibeonites, by false statements obtained an alliance with the powerful strangers. The compact was kept after their fraud was discovered, and their lives were mercifully spared, but they were made a tributary nation bound to serve the people of God. Five kings who were confederated against them made their first attack on these Gibeonites, who were defended by the Israelitish army, now accustomed to war. Still miraculous intervention was to be the seal of their mission; and in order that the battle and slaughter might be continued the day was prolonged, the sun apparently standing still, while the moon also rested.

Such kings must be understood to be rulers or chiefs of small districts, for thirty of them were conquered in five years. The territory thus acquired was divided among the tribes according to prediction, all obtaining specific allotments except the tribe of Levi; who, having to attend on the services of the temple, were dispersed among the others, and had a share in each, besides the contribution of tithes, or a tenth part of the produce of the soil occupied by the rest. The Jews lived under a dispensation of laws, which, as they were not mere human institutions made by fallible men, but divine ordinances, exacted rigid compliance, and severely punished disobedience. These laws are not to be tested by their application to modern nations, but, besides their higher purpose of typifying and preparing for the spiritual realities of the Christian dispensation, those who have inquired into them, with reference to a people unsettled like the Jews, without a fixed artificial civilisation, and with all the ardour and restlessness of oriental nations, have considered them as eminently well adapted for the preservation of morality and health.

They thus lived under a theocracy, as it is termed, or a government immediately directed by the Almighty. All nations are ruled under Providence, but in other instances men have been permitted to employ, uncontrolled, the faculties and perceptions which the Deity has bestowed on them; while, in the case of the Jews, their course was minutely laid down. Repeatedly lapsing into neglect or disobedience, they were punished in conflicts with the neighbouring heathen nations, which recurred at intervals for long tracts of years. The most dreaded of their enemies were the Philistines, with whom they engaged in several sanguinary wars. Their leaders in these wars, and sometimes their rulers in peace, were termed Judges, many of whom were men of great distinction. Among them was Gideon, commissioned by God to rescue the people, after the country had been for some years wasted by the hosts of Midian and Amalek, with other wild tribes. Again they fell into disobedience and idolatry, and were oppressed by the people whose heathen deities they worshipped, when Jephthah was raised up as a champion for their succour. He is celebrated for the rash vow that, if he should prove victorious, he would devote to the Lord as a thank-offering the first creature he should meet on his return. His daughter coming forth, exulting, to receive him as a conqueror, was the first, and there was no alternative but to fulfil his promise.

A more remarkable champion still was Samson, endowed with supernatural strength, who became the terror of the Philistines. All are familiar with his romantic story—how he was betrayed by his wife Delilah, and, confessing that his mystic power was in his long hair, his miraculous strength was forfeited by its removal, and he became as any other man; how the Philistines put out his eyes, and made him grind in their mills as a slave; and how, in the end, recovering his strength, he inflicted signal punishment on his oppressors by pulling down the building in which they were assembled to see him make sport. Samson fell in the general destruction, and his death was followed by evil days for Israel. Eli, the judge and priest, was a good man, but indulgent, and his own sons committed great offences against God and

their fellow-countrymen. Under his auspices was reared from a youth, serving in his temple, the judge Samuel, who not only succeeded to his authority, but obtained with it the gift of prophecy. When a boy serving at the altar, he foretold the doom of Eli's house, and of the wicked Israelites. It was fulfilled in a disastrous conflict with the Philistines, who carried away the ark of God itself, and, according to the custom of heathen-worship, placed it as a trophy before their own idols. Though permitted, however, to punish the Israelites, they were themselves smitten for this desecration; and, after suffering many plagues, were glad to restore the ark to the custody of its rightful guardians.

A great revolution was now at hand. The Israelites had become discontented with that arrangement which placed them under the immediate direction of the Most High, and longed for such objects of temporal dignity as the other nations possessed. Thus, they wished for a court, with its distinctions of rank, and a king at its head. They were permitted to have such a person as they desired in Saul, a man remarkable for his height and strength, and an accomplished warrior. He was anointed by Samuel as their destined king; but many murmured against him, until he showed his capacity by enforcing the assemblage of a large Israelitish army, and completely defeating their haughty and oppressive enemies, the Ammonites.

The new king, however, betrayed his proud imperious character, not only in his severe rule over the people, but in a presumptuous interference with divine worship, and other acts of disobedience. It was therefore announced that he should not establish a permanent throne for his descendants, but that a successor would be specially chosen out of the common people, from whose line the promised Messiah should spring.

Saul was engaged in a critical conflict with the Philistines, among whom was a gigantic champion, named Goliath, who daily provoked the host of Israel with defiance and contumely, when David, the chosen one, who had come up, a shepherd youth, to see his brothers, who fought in the army, was inspired to undertake the feat of slaying the giant. This he accomplished with a sling and a stone; and

the incident, so beautifully described in Scripture, stands forth as a type of the simple means by which the Deity brings about his ends, often so different from those to which the ambitious preparations of the most powerful among mankind are directed.

David became the popular idol, was promoted at court, and married Michal the king's daughter. But Saul soon grew jealous of his greatness; and the evil spirit of hatred arising within him, he sought the young man's life. David had a mind too well regulated to rebel, or use the influence he possessed with the people against his persecutor, and, contenting himself with evading his wrath, he wandered about with some chosen followers. At length the career of Saul was drawing to an end, and he knew that David was destined to succeed him. At Gilboa, the Israelites were defeated by the Philistines; but the proud king, disdaining to surrender, committed suicide by falling upon his own sword.

David was immediately acknowledged king of Judah; his reign beginning just fifty years before the world was three thousand years old, according to the Mosaic computation. The other tribes at first obeyed the only surviving son of Saul; but, after seven years, David ruled undisputed over all Israel. He was a potent king, a wise lawgiver, a civilizer, and a conqueror; while the Psalms, many of which were of his own composition, show that he possessed the inspiration of the highest genius. He made the city of Jerusalem the great capital of his extensive empire, which he organized throughout. He relieved the country from its struggles, and made it a powerful kingdom, holding the Moabites, the Syrians, and the Edomites as tributary nations.

He was destined, however, to illustrate the frailty of man, and by his sins to incur the signal wrath of the Most High. Nothing can better show the greater purity of the Christian dispensation than the crimes of which David, though deemed a good king and a man after God's own heart, was guilty. Having conceived an unhallowed desire for the wife of a brave soldier, Uriah, he managed that her husband should be killed in battle, in order that he might possess her. He brought calamities on the nation

which he had done so much to improve, by a presumptuous reliance on his own power, shown in his numbering the people, that he might boastfully see how many fighting men were at his disposal. And although penitent and humble when his sins were brought home to him by the prophet Nathan, he was not permitted to accomplish the object of his earnest desire, the building of a temple to God,—a work reserved for purer hands. His old age was passed in sorrow and repentance. His children were, by their conduct, a terrible visitation of his offences; and they committed many dreadful crimes against their father and towards each other.

Solomon, his wise son, succeeded to a peaceful dominion over a vast empire. His power was sufficient to keep the neighbouring nations in awe, and thus his reign was better suited than the turbulent times of his father for the solemn dedication of a great temple to the Lord. Seven years were devoted to its building, three of them being years of preparation. The immense fabric kept in employment seventy thousand workmen; and we may perhaps be able to form some notion of its magnificence by believing it far to excel in grandeur the lately discovered palaces of Nineveh. Solomon was endowed with divine wisdom, and the monarchs of the earth bowed before him to hear the wise sayings which he uttered. But he, too, was human, and the prey of licentious passions; so that he became old before his time, and died at what was then the very early age of sixty years, leaving the kingdom, so powerful and well ordered at his accession, distracted and broken.

At the death of Solomon, nine hundred and seventy-five years before Christ, the greatness of Israel was at an end, and its subsequent history is one of discord and decay. Solomon's son, Rehoboam, succeeded to the throne; but he acted in a manner so rash and tyrannical, that the majority of the tribes revolted against him, setting up Jeroboam as a king of their own. The united tribes of Judah and Benjamin alone remained faithful to the house of David, and thus the empire was divided. Their unity as one people, chosen of God and governed by his immediate laws, was now destroyed. The temple of Jerusalem, at which all were bound to worship, was in Judah, with which the other

tribes were now in hostility. Their kings persuaded them that it was unnecessary to offer sacrifice in the temple, and prevented them from repairing thither; and thus, forgetting the true God, they gradually fell into gross idolatry. The image-worship practised by the Egyptians and Syrians overran the land. The prophets Elijah and Elisha raised their voices against these iniquities in vain, and predicted misery and captivity to the once chosen race. The kings of Judah and their successors were, in many instances, wicked men; but there were some among them of redeeming character, showing that the Most High had not entirely resigned his elect people to their fate. Hezekiah tried to restore the ancient purity and greatness of Judah. The Assyrian monarchs, who had now risen to power and splendour, had been invited to lend their assistance against the Philistines and Edomites. But they proved themselves more formidable enemies; and their king, Sennacherib, in repeated invasions, carried off much booty and exacted tribute. Records of these invasions have been found in the excavations of Nineveh; and in the sculptures representing victorious Ninevite monarchs receiving the spoil and slaying the captives, there is no doubt that the sufferings of Judah are often depicted. Hezekiah revolted against the Assyrian yoke, and restored Judah for a time to freedom. The Deity revisited his people, as of old, with miraculous intervention; and the great Assyrian host brought against Jerusalem, and likely, according to all human expectation, to be immediately victorious, was cut off suddenly and mysteriously, without an enemy, in a single night. As if to show that the Divine favour still lingered in Judah, Hezekiah's life was miraculously protracted fifteen years after he had been told by the prophet Isaiah to prepare for death. Among his successors there was yet one good king—Josiah, who endeavoured to restore the true worship and redeem the people from their iniquities. In his time, however, it was revealed that Jerusalem was about to fall; but it was permitted that his own reign should be comparatively peaceful, the catastrophe being protracted until after his death.

In the meantime, the other kingdom set up by Jeroboam had come to an end, after it had existed two hundred and

fifty-four years. In the reign of Hoshea it was invaded and conquered by Shalmaneser, king of Assyria. A strange mysterious doom overtook the people. They were removed from their country, and dispersed throughout the East. Their fate has never been discovered, nor is it accurately known what nations of the earth are now their descendants. A people afterwards called Samaritans were introduced in their place, only a very few of the Jews remaining and becoming mixed with the new population. At first they were idolaters, but in the end they adopted the faith of the old dispensation, and kept it with greater purity than the descendants of Abraham.

When Josiah, king of Judah, died, there was a contest among his sons, in which Jehoiakim became successful. The Babylonians had now obtained the ascendancy over the Assyrians. Judea had been looked upon for some time as a mere tributary state, and Jehoiakim imagined that the opportunity was favourable for shaking off the foreign yoke. After having been subdued and reinstated on the throne, he attempted a second revolt. Nebuchadnezzar came against Jerusalem with a vast host: he was victorious, seizing the king with many of his nobles, and stripping the temple of its sacred vessels. Under Zedekiah, the next king, fresh insurrections broke out. Jerusalem was again besieged and taken, the inhabitants were slaughtered, and the city and temple were burnt down and destroyed. The remnant of the people, except a few reserved to labour on the spot, were carried away by the conquerors as slaves. But their country was not like that of the other nations replenished by new colonists: it was left desolate, as if abiding the appointed time for the restoration of its people. Thus fell Jerusalem 606 years before Christ.

Judah now began that long sojourn in the land of the oppressive and haughty stranger so affectingly commemorated by the saying that they sat and wept by the waters of Babylon when they thought of their native land—a spot dear to all who have been taken from liberty into slavery, but doubly dear to the Jews, it being the consecrated territory of which they, the chosen race, were the privileged inhabitants. Still it was decreed that they were not to be without one to testify that they were the peculiar people of

God; and even in punishment and tribulation they were not left, like other nations, to follow the general laws established for the conduct of mankind, but were especially directed. Their chief prophet was the great Daniel, who, independently of his supernatural gifts, raised himself to an exalted station by his discernment and ability.

The circumstances in which Daniel's prophetic powers were to be used procured him great influence in the new empire which was to supersede that of Babylon. Belshazzar, the proud and luxurious king, gave a gorgeous feast to the satraps or governors of provinces throughout his extensive dominion; and to show his audacious contempt for the God of the oppressed Jews, the sacred vessels of the temple were brought in among the revellers to be used as drinking-cups. When the feast was at its height, a hand was seen to write an inscription on the wall, a mysterious omen which appalled all who were present. The skill of the learned men of that luxurious court was utterly unable to solve the mystery; and it was necessary to send for Daniel to decipher the handwriting. He explained it to be a prophecy that the hours of Belshazzar and his kingdom were numbered. That same night the impious monarch was slain, and the revolution which transferred the empire to the Persians was accomplished.

Under the rule of Darius the Persian, the prophet rose to honour and dignity, which roused the jealousy of the nobles and high officers of the court. They laid plots for his destruction, chiefly by obtaining regulations to be passed with which he could not conform unless he apostatized from his faith; but he was under miraculous protection, as was shown by his preservation in the den of lions.

At the expiration of the seventy years to which the captivity of Judah lasted, Cyrus was king or emperor, and Daniel was still alive in his old age. The edict went forth, allowing the Jews to return and rebuild their temple, but only fifty thousand from the two captive tribes and the Levites dispersed among them took advantage of this permission. Their return to the sacred but desolated spot, which some very old men still remembered, was an affecting scene calling up the most powerful associations. The rebuilding was much interrupted by the interference of their

Samaritan neighbours and the indifference of the Persian kings, who, unless they were roused by a special reference to prophecy, or some other remarkable call on their attention, looked upon the Jews and their temple as a matter of importance only to a few obscure people in a remote province of the great empire. During the remaining period of the Persian government, they were however tolerated, and in some measure protected in their worship and institutions.

The Jews afterwards became involved in the conquests which, beginning with Alexander, ended in the establishment of the Roman empire. They were now too humble to exercise any influence of themselves in these changes, and, so far as human powers merely were concerned, they were the sport of conquests and successions; but through these centuries of obscurity and apparent confusion the line of David was preserved, and all things tended to the great event that was to take place in it. Alexander the Great treated the Jews with clemency and even favour. They suffered severely in the contests of his successors. As Judea formed part of the Syrian empire, Ptolemy, king of Egypt, besieged Jerusalem, and took it on the Sabbath-day, when the Jews would not exert themselves in its defence. The Ptolemies of Egypt were however enlightened, in comparison with other princes of the age. They contemplated the mysteries of the holy books with curiosity and veneration, and Ptolemy Philadelphus caused them to be translated into Greek, forming that version of the Old Testament which is known as the Septuagint.

In the conflicts between the successors of Alexander, Judea reverted to the Syrian empire, and its people were exposed to relentless persecution by the monarch Antiochus Epiphanes. He desired to make them conform to the polytheism of the Greeks along with the rest of his subjects. This was a new and peculiar trial; for their previous oppressors, though they often treated the worship and holy symbols of the Jews with sacrilegious contempt, were too wise or too indifferent to endeavour to coerce the Jews into a change of religion. Nor was it usual for polytheists such as the Greeks to do so, for they were so lax in their notions of a deity as rather to add the religious system of the nations whom they

conquered to their own than to supersede it. The project of Antiochus was thus one of a peculiarly novel and impracticable character, and from this and other acts of gross tyranny, he was surnamed the Mad. A revolt against this outrage commenced in the person of an old priest named Matthias, who slew an apostate Jew in the act of performing the heathen-worship. He had five brave sons, called the Maccabees from the initial letters of the legend inscribed on their banner, who were successively heroes and martyrs in the cause of their religion and country. The old enthusiasm and reliance in their destiny as a chosen people was aroused among the Jews under the eldest brother, the illustrious Judas Maccabeus. The victories which he gained with his ill-armed forces over hostile armies more than six times as numerous, enabled him to occupy Jerusalem, and commence the rebuilding of the temple. He was now acknowledged as governor of Judea, but had still to maintain an unequal contest with the powerful enemy, and fell in battle. His brothers Jonathan and Simon, who succeeded him in the government, were assassinated. The work of liberation was completed by the son of the latter, John Hyrcanus, who lived victorious and died in peace. The ascendancy which the Maccabees had thus acquired induced his son Aristobulus to resume the old title of king. But while foreign dominion was thus thrown off, dissensions were ripening within. There was a party charmed by the philosophy and literature which accompanied the polytheism of the Greeks, and who were disposed to modify the Jewish worship and religion to a conformity with the pagan-system : these were the Sadducees. They were opposed by the Pharisees, who took up the opposite position of requiring the most strict verbal obedience to every word contained in the law, or which they chose to say was contained in it, and denouncing every one who differed either in conduct or opinion from themselves. Many of them were rigid men, who believed in what they maintained ; but others were hypocrites, who professed strict sanctity for the sake of obtaining power and accomplishing their own ends. Those who openly desired the pleasures and enjoyments of the world, and disliked the restraints of reli-

gion, adopted the Greek or philosophical party. The representatives of the Maccabees who succeeded each other as kings belonged to this class, and indeed in some instances, throwing aside even the secondary pagan virtues of the Greeks, they imitated the oriental princes in ostentation, cruelty, and licentiousness. Thus the party who professed to support the old worship in its purity were opposed to the government and the courtiers. When the rulers endeavoured to conciliate the Pharisees, the result was scarcely more propitious; for these rigid men desired to bring everything under their absolute command, and would tolerate nothing which in the slightest degree diverged from their traditions.

In these contentions the Roman power was appealed to, and it gradually embraced Judea within the empire, in the manner in which we shall hereafter see that it acted towards the surrounding nations. Pompey, the commander of the East, marched to Jerusalem, and besieged and took it on the Sabbath-day, when the Pharisees would not defend themselves. A governor had not been regularly sent to Judea at the time of the birth of Christ; but the Romans maintained that person in the office who could do most for the support of their own supremacy; and Herod the Idumean, who had served Rome in the civil war, was, through the influence of Antony, confirmed by Augustus in the rank of King of Judea.

SECTION III.—FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.

Juncture of the Appearance of the Messiah—Antagonism to the worldly Expectations of the Jews—The Saviour's Ministry—The true Method of studying it—The Conduct of the Roman Government—The Atonement—The Mission of the Disciples—The Persecution—St Paul—The Romans and the Jews—The Destruction of Jerusalem.

THE world was four thousand and four years old, according to the ordinary computation, when Jesus, the promised Messiah, surnamed in the Greek *Christos* or the Anointed,

was born. The birth took place, in fulfilment of prophecy, in the small town of Bethlehem. It was part of the divine dispensation that it should be, to mere human observation, an obscure event, and thus it was signally divested of all external symbols of greatness or importance. The Roman emperor Augustus had just made a new step towards the complete subjugation of Judea by levying a poll-tax under a Roman commissioner; and as the several families had to be enrolled in their respective towns, Joseph and Mary his wife repaired to Bethlehem, the town of their ancestor David. Though of illustrious lineage, even in a worldly sense, as descended from the royal house, they belonged to the class of humble mechanics. Hence it was that, in the small crowded place, they could find so little accommodation that the Saviour of the world was born in a stable.

It is the object of this work merely to direct attention to the prominent events as they occurred in the world, in an historical sense, so that their connexion with each other may be observed by the learner. The history of Christ, however—the form in which he assumed the character of mortality—his teaching, his miracles, and his atonement by his death, are all matters more of religion than of mere history. To convey the proper impression, they require to be known, even by the youngest, far more fully than they can be here detailed. No useful object will be attained by giving an abridged account of what all our readers must be familiar with, and nothing more will be attempted than to mark the chronological order of events during our Saviour's sojourn on earth.

Herod the tyrant, being alarmed by the predictions that a king was to be born in Bethlehem, who might drive him from his throne, caused a massacre of all the infants under two years old in that little town, that he might make sure of the death of Christ. But, warned by a dream, Joseph and Mary removed the infant to Egypt, whence they returned after Herod's death, and settled in Nazareth, where the Saviour grew up. Herod left his kingdom partitioned among his three sons. Judea fell to Archelaus; but his oppressions gave the Roman government an excuse for his removal; and thenceforth

Judea was not merely a tributary state, but formed part of the empire, and was governed by a procurator. The Jews were subject to Roman taxes—everything was to be in conformity with Roman usages, and the people felt themselves under humiliations and oppressions intolerable. They knew that in the course of the fulfilment of prophecy they were now to be liberated. But they looked not to the spiritual liberation from the bondage of sin, but to a mere political liberation from a foreign yoke. Hence they expected the appearance of a mighty warrior, like Judas Maccabeus, or even greater, and refused to acknowledge their Messiah in the humble Nazarene.

The ministry of Christ began when he was thirty years of age, and lasted between three and four years. His death was to be brought about by the strictest professing sect of that peculiar people for whom the Messiah's coming was specially predicted. The Pharisees insisted that he should be put to death by crucifixion,—the cruel method usual in that age for slaves and the lowest malefactors. Pontius Pilate, the Roman procurator or governor of the province, would have preferred to spare his life. In this respect he followed the usual policy of his countrymen, which was not to interfere in an irritating manner with the religious observances of the people over whom they held rule. It was considered that the Jews, like the other eastern nations, had their superstitious practices; and Pilate was instructed to allow them free scope in such matters, provided they did not interfere with political affairs. He thought their demand for the crucifixion of Christ was cruel and unwarranted; but he did not give himself much concern about it, and therefore permitted that event to take place, of whose divine importance he was entirely ignorant. Our Saviour was thirty-four years old when his atonement was completed by his expiring on the cross.

After the resurrection, on the third day, there were forty days during which the Saviour still sojourned on earth. On his ascension the work of promulgating his religion over the earth was intrusted to those who had been selected as his followers. They held a meeting to elect another apostle in the place of Judas, the disciple who

had betrayed Jesus, and the choice was made in the presence of that small body, who then constituted the Christian world. It was at the feast of Pentecost that they were endowed with the supernatural qualifications requisite for the discharge of their divine mission as teachers of the Word.

As the doctrines of the gospel spread throughout Judea, the sword of persecution was drawn, and the disciples of Jesus had to prove their sincerity and to vindicate the holiness of their mission by subjection to tortures and death. The first of the martyrs was Stephen, a zealous follower of the apostles, who was stoned to death. Martyrdom and conversion went hand in hand. One of the most remarkable of the events in the infancy of the Christian church was the miraculous conversion of Saul, afterwards called Paul, when on a mission of persecution. Though of Jewish origin, Paul was a Roman citizen, and could, therefore, address himself to the Jews as one acquainted with their sacred books and traditions, while, at the same time, he was able to command the attention of the followers of the Greek philosophers and others versed in heathen learning. The progress of Christianity among the Gentiles, commencing with the miraculous conversion of Cornelius, a Roman centurion, proceeded under the ministration of Paul. He travelled from place to place with marvellous enterprise and perseverance. Thus we find him passing through the several cities of Syria, and occupied with Barnabas at Antioch, where the name of Christians was first applied to the converts. Having taught the Greeks in their Asiatic colonies, he crossed into Europe, and, after preaching at Philippi and other Macedonian cities, he ventured to address the fastidious and sceptical audience of the Athenians. At Ephesus he took a solemn leave of his hearers, and, going to Jerusalem, to proclaim his testimony in the temple, he was seized and bound. The Jews wished to persecute him to death; and they would have succeeded, as they did with Christ, but for his temporal dignity. Being a Roman citizen, the functionaries of the empire would not permit him to be placed at the disposal of the despised race of the Jews, as one of themselves might have been. It was his privilege to have his case

heard in Rome, under the eye of the emperor; and thither he proceeded as a captive. The Roman government had not yet become persecuting in itself, but merely in giving way to the prevalent desires of the Jews. Accordingly, there was an inclination rather to spare than to sacrifice Paul. But at this time the record of the proceedings in the sacred Scripture ceases. After a lengthened imprisonment he resumed his labours and journeys, and, it has even been said, penetrated as far as the distant and scarcely known island of Britain. From this time the history of the spread of Christianity becomes part of the general history of the world.

During Paul's journeyings and labours, Peter, John, James, and the other apostles, had the centre of their operations in Judea, whence they spread the gospel to the surrounding nations. To gratify the Jews and preserve their allegiance, a merciless persecution of the Christian converts was entered upon. The temple also was served with magnificence, the Jewish priests exercised their old power, and the kingdom of Judah seemed again to be almost independent of the Roman sway.

But the destruction of the people who rejected their Redeemer was at hand. Presuming on the concessions made to them, and especially on the persecution of the Christians, the Jews began to exact a degree of homage to their religion and forms which the Romans could not concede. Hence arose many disputes, in which violence was committed on both sides. In some places, where the inhabitants were mixed, it became a question whether Judaism or some form of Paganism should prevail. In the great city of Cesarea the decision was for Greek paganism, and the Jews were treated with insult. The breach once made, it daily grew wider, and the Jews revolted, commencing the outbreak with the slaughter of the Roman garrison. It was immediately resolved, with the promptitude characteristic of the Roman government, to subdue Judea, and extirpate every vestige of Jewish independence. The war lasted three years, the people fighting desperately, and the Romans, under Vespasian and his son Titus, gradually taking province after province, and enslaving all the inhabitants who escaped the edge of the sword. At length it

was resolved to besiege Jerusalem. The capital, although torn by internal conflicts, was defended with characteristic obstinacy. Titus, in order to compel the vast multitude to a surrender, surrounded it by a wall, which prevented the possibility of supplying the city with food from without. History has nowhere recorded such horrors as the fate of this beleaguered multitude, dying of starvation, yet divided into parties inflamed with mutual hatred, and ferociously tearing the last morsels of food from each other's grasp. After a siege of four months, Jerusalem was taken and destroyed in the year 70, the few survivors being subjected to slavery in its severest and most cruel form. Thenceforth the Jews became that wandering people scattered over the earth as we find them at the present day.

CHAPTER II.

HISTORY OF THE EASTERN EMPIRES.

INTRODUCTION.—VAST empires existed in Asia long before the authentic periods of profane history. In Hindostan and China the native historians profess to go back to epochs entirely fabulous, and give dynasties of monarchs which are probably altogether imaginary. These remote countries, doubtless, had a very early civilisation, and it is impossible to say with precision how ancient it may have been. It is, however, only in later ages, when some progress had been made in the art of navigation, that they become connected with the rest of the world, so as to be of interest in history. They may therefore be more properly included in the account of the times when Europeans first visited them. The only Eastern empires of which it is proper on this occasion to give a sketch are those which have exercised a decided influence in ancient history, from their connexion with sacred events, or with the Greeks and Romans.

Besides the smaller kingdom of Egypt, a series of large and powerful empires, beginning with the Assyrians and

Babylonians, who were succeeded by the Medes and Persians, yielded to the conquests of Alexander, and were at last brought within the wide circuit of the Roman empire. The character of the people who constituted these empires was generally slavishly submissive. They did not act or even think for themselves, nor create property and a social position. They did as they were directed by those in power—yielding a blind obedience both individually and collectively. Hence the vast extent of territory often under the dominion of one man, and the sudden revolutions to which such empires were exposed. To him who wielded the kingly power for the time, the most distant provinces gave implicit obedience, scarcely ever rising in revolt, or resisting any exaction, however severe; but if another king or commander gained a victory, and drove him from his throne, they were ready to transfer their allegiance to the conqueror. The same thing may be seen to some extent at the present day in the Russian empire, where provinces, thousands of miles distant, obey, without a thought of resistance, the mandates of the emperor, whatever it be. It is exemplified in China, and, in some degree, in Hindostan, where the natives were subject to warlike neighbours, but readily transferred their allegiance to the British, the conquerors of their oppressors. Irresponsible despots are subject to obvious temptations; and, in early ages, the unlimited power over their fellow-beings, and the boundless command of luxuries, rendered the Eastern monarchs arrogant, capricious, cruel, and sensual. They were thus frequently the instruments of their own destruction.

SECTION I.—EGYPT.

Character of the History—Structure of the Country—Herodotus and his Accounts—Late Sources of Knowledge on Egyptian History—The Dynasties—The Israelites—The Shepherd Kings—Sesostris—Cheops—Psammetichus and the Greeks—The Ptolemies—The Religion of the Egyptians—The Pyramids—Remains of Egyptian Art.

No country has, perhaps, excited so much mysterious interest as Egypt, from the vastness and grandeur of its re-

mains, and the difficulty of ascertaining its real history. Most other countries, as they advance in civilisation, impart its blessings to their surrounding neighbours ; but Egypt appears to have been, for many centuries, a mere strip of land, highly civilized, in the midst of uncultivated deserts. Its peculiar aspect, as seen at this day, may in some measure account for this ; but it cannot entirely explain it, otherwise its present inhabitants would not be, perhaps, poorer and more barbarous than any other people so near to Europe. Egypt Proper was the valley of the Nile, from the cataract of Syene downwards, though the authority of its rulers stretched upwards through Nubia, and often extended to many adjoining territories. This valley is about five hundred miles long, and so narrow, that its breadth is in some places not above two miles. Its extreme richness and fertility were the cause of its peculiar importance. The Nile annually overflows its banks from the periodical rains which fall at its sources in Abyssinia and in Central Africa. The water coming down contains in solution a quantity of fertile mud, which settles and forms a top-dressing on the flat banks on both sides. This water is so valuable that, from the most ancient times, it has been conducted away in canals and pipes by means of machinery, to fertilize the spots which it does not naturally overflow. The whole valley of the Nile consists of rich earth deposited by the inundations of thousands of years, and it is seen on either side of the river like a thick cake of mould. Hence, the inhabitants had no need to till the ground, but, obtaining its richest fertility with ease, they could spare time and wealth for other pursuits.

The valley of the Nile was divided into three parts—Upper Egypt, conspicuous for the ruins of Thebes ; Middle Egypt, in which are those of Memphis ; and Lower Egypt, which had, for its ancient metropolis, Heliopolis, succeeded by Alexandria. This territory is a flat plain, formed by the separation of the river into numerous branches which intersect it. The outermost of these streams, on either side, reach the sea about one hundred and twenty miles distant from each other, the western

being called the Rosetta, and the eastern the Damietta branch. The district between them has, from very ancient times, been called the Delta of the Nile, from its resemblance to the Greek letter Δ . Hence it has become a common practice to call the alluvial land at a river's mouth a Delta.

It is now about two thousand and three hundred years since Herodotus, the Greek historian, visited Egypt, and gave a wonderful account of its antiquarian remains and its ancient history. He and other ancient writers have carried back the era of King Menes—now supposed to have lived two thousand years before Christ—thousands of years before Moses, connecting him with fabulous races of kings, some of them of gigantic stature, and possessed of many supernatural qualities. The history of Egypt, indeed, appeared to Herodotus more ancient in reference to his own day than it even does to us; and from the laborious inquiries made by learned men, much more is now ascertained regarding the real state of the country than Herodotus could have known.

It is only within these very few years, however, that any accurate knowledge has been acquired on the subject. The source of information was the multitudes of hieroglyphic paintings in the temples and tombs. The term hieroglyphic is derived from two Greek words which, together, mean the representation or history of sacred or important things. There was no doubt, from the appearance of these paintings, that they were intended to narrate events, but the clue to them was lost; and though there was evidently also an Egyptian language, inscribed on some of the walls, it was impossible to read it. An accident cleared up this difficulty. In the village of Rosetta or El Raschid was found a stone, apparently erected in the days of Ptolemy Epiphanes, about two centuries before Christ. It contained an inscription in three characters—the Greek, the hieroglyphic, and the ordinary Egyptian—all three importing the same thing. Thus, with much labour and diligent conjecture, a key was found to the hieroglyphics, and they were laboriously studied by several learned men.

Hitherto, however, so far as historical events are con-

cerned, there is not much ascertained with certainty, though there is an ample amount of conjecture. It is supposed that the many dynasties, mentioned upwards of two thousand years before Christ, may have been contemporary families of monarchs reigning over small districts, and ranged in one line for the purpose of exaggerating the antiquity of the nation. Yet it is admitted to be very ancient. Several dynasties, whose names it would only burden the memory to repeat, are believed to have existed before Joseph settled in Egypt, about seventeen hundred years before Christ, at which time the country was highly civilized, as we find in the scriptural account. It must have been fully peopled; and the quantity of corn produced by the overflowing of the Nile was a matter of high importance to the government. It was by being enabled to preserve the surplus of the years of abundance, to meet the famine, that Joseph acquired his great power. Before Joseph died in extreme old age, a new dynasty sat on the throne, whence it is said there arose a new king, who knew not Joseph. The children of Israel, although their fathers had been induced to settle in Egypt as welcome visitors, who would be valuable to the country, were enslaved and persecuted, until God's judgments on Pharaoh relieved them. Either at this time, or at a comparatively short period afterwards, the natives were subjected to an invasion of the Shepherd Kings or Hyksos, who seized Lower and Middle Egypt, but were unable to subdue Thebes. They were, from the description given of them, men of fair complexion, and reddish or light hair—more like Europeans than inhabitants of Africa; and they are still conspicuous, on the monuments, as persons different from the natives. Some have endeavoured to show that it was under these shepherd kings that the Israelites were persecuted, but this has not been clearly established. They ruled in Egypt during two centuries and a half, until they were expelled by Thothmosis, who began what is called the eighteenth dynasty.

The shepherd kings seem to have been a refined race; and the story that they destroyed most of the ornamental monuments in Egypt is contradicted by the fact that several of a long antecedent date still exist, and among them are

paintings evidently referring to the sojourn of the children of Israel in Egypt. Some of these represent slaves, under their taskmasters, exhibiting the cast of feature still peculiar to the Jews. One has excited much interest by its containing twelve male figures with Jewish features—one of whom, a boy, is conjectured to represent Benjamin, as the others do his brethren.

According to the Greeks, one of the most remarkable of the Egyptian monarchs was Sesostria, probably the Rameses of the Egyptian monuments. He is supposed to be the same whose immense granite bust astonishes the visitors to the British Museum. He lived about 1350 years before Christ, and is said to have spent nine years in foreign conquest, subduing the Thracians, Ethiopia, and a great part of Asia. His victories are still represented on the walls of the temple dedicated to him at Thebes. About 400 years later occurs the name of Cheops, who is said to have built the largest pyramid, and to have compelled a hundred thousand slaves to labour during forty years in its erection. From the Exodus until the time of Solomon, no mention of Egypt occurs in Scripture. Jeroboam took refuge at the court of Shishak, the first of the twenty-second dynasty, and married his daughter. The king of Egypt plundered the temple after Solomon's death. In the year 710 before Christ, the name of Tirhakah, who attacked Sennacherib, again brings Egyptian and sacred history together. At last twelve chiefs or monarchs assembled at Memphis and took the direction of affairs, which they retained fifteen years. About the middle of the seventh century before Christ, Psammetichus reigned, the first of the Saite dynasty. He formed relations with Greece, and received into the country Greek soldiers and colonists; but on this account he became so offensive to the Egyptians that a large body of them withdrew into Ethiopia, where they settled. The number of men who emigrated has been stated at two hundred and forty thousand, but this must be an exaggeration. Necos II., the Pharaoh-Neco of Scripture, defeated and slew Josiah, king of Judah, 610 years before Christ. Apries (Pharaoh Hophra) was dethroned about 570 years before Christ by Amasis, under whom prosperity returned for a season. He reigned forty-four years. Under his successor, Psam-

menitus, Egypt was overrun by Cambyses, king of Persia, 525 years before Christ, who lost the greater part of his army in the neighbouring deserts, when marching to plunder the temple of Jupiter Ammon. From that time Egypt was during two centuries a Persian province, never amalgamating well, however, with the conquerors. After a brief period of independence, the country was again, in the year 340, subjected by the Persians, from whom it was wrested by the victorious Alexander. After his death it became the kingdom of a peculiar dynasty called the Ptolemies or Lagidæ. Their court was highly civilized, and they were liberal encouragers of learning. Ptolemy II., surnamed Philadelphus, founded the famous library of Alexandria. Great corruption of manners, however, subsequently stained their civilisation, and the dynasty came to an end with the celebrated Queen Cleopatra, thirty years before Christ, when Egypt became a Roman province.

In very early ages, the Egyptians appear to have been under the most powerful priestly domination. Their religion was gloomy and brutal, and thus the highest of man's faculties became debased, while his physical ingenuity and talents alone were cultivated. The priests were believed to have power over the destinies of the departed, and to be capable of transferring their souls into the bodies of animals, according to the doctrine of transmigration. The fate of the soul was believed to remain associated with that of the body; and it was only when the latter decayed that the spirit was supposed to seek another dwelling-place. Hence came the great attention which the higher classes in Egypt paid to the embalming of the dead, and the preservation of those mummies which are among the wonders of the world. The bodies of people who died thousands of years ago have been carefully preserved by chemical preparations, wrapped up in folds of fine linen, and enclosed sometimes in several coffins of richly decorated wood. Portraits frequently accompany these relics of mortality, and jewels and other valuable things have been found deposited with them. The feeling that they thus showed respect for their departed relations is apt to be destroyed by seeing mummies of cats and other animals carefully preserved. This was connected with their degrading po-

lytheism. Their gods were at first represented as gigantic human beings; but apparently extending the range of their worship to the animals sacrificed, the Egyptians bowed down before the most hideous mixtures of the brute and the human form. Thus, with all their ability, they possessed no enlightenment of soul; they had no literature, and their grandest works are deficient in true elegance and beauty.

The dryness of their climate has done much to preserve the remains of art, which, in other countries, would have decayed long since. At the present day, when the sand which covers the temples is removed, the paintings on their walls are as fresh as they were two or three thousand years ago. Even in their quarries the chalk marks to regulate the cutting of the stones may still be seen. But some of their works are so gigantic and strong that they would have lasted through any weather, and seem as permanent as the rocks and hills. Their pyramids are the greatest stone edifices in the world. The pyramid ascribed to Cheops rises to the height of four hundred and eighty feet, or seventy-six feet higher than St Paul's, and each side of its square base measures seven hundred and sixty-three feet. It would cover the area of Lincoln's Inn Fields in London. It is formed of blocks of stone, making upwards of two hundred terraces or steps on each side. In the interior of these edifices are mysterious chambers. The feeling of awe associated with them is increased by our ignorance of their original purpose; and it is supposed that they were merely the tombs of the tyrannical founders, who employed their enslaved subjects in raising such monuments of vanity instead of employing them in useful labours. The size of the sculptures in Egypt may be imagined from an instance of one of the Sphinxes. These have the bodies of lions in a recumbent posture, with human heads, mostly female, and were generally placed at the entrance of temples, where they often formed a long avenue leading to the sacred building. The largest known to exist is that of Gizeh. Little more than the head now appears above the sand, but if it were all uncovered, it would be one hundred and forty-three feet long, and sixty-two in height in front—the size of a large building.

To raise their ponderous statues and pillars, the Egyptians must have been very skilful in the application of mechanical power. They excelled in the art of polishing the hardest stones; and some of their gigantic statues of granite or porphyry are still lustrous. They could colour well, and manufacture fine cloth. The specimens of their productions in the British Museum are extremely interesting. There are articles for cookery and other domestic purposes; and tools both for manufactures and agriculture. There are also many beautiful ornaments in gold and precious stones, reminding us of those which the Jews obtained from them. Not the least curious of these relics is an Egyptian wig, supposed to have been worn by a lady thousands of years ago, with its deep auburn curls still luxuriant and glossy.

SECTION II.—ASSYRIAN AND BABYLONIAN EMPIRE.

Original Extent—Ninus and Nineveh—Scriptural Accounts—Late Discoveries—The Palace of Sennacherib—The Assyrian Sculptures—The Babylonian Empire—Ruins of Babylon.

OF the extent of the Assyrian empire very little is known at the present day. The name Assyria was first applied to the district of Western Asia, extending along the east bank of the Tigris, where stood Nineveh, its capital. But in its widest sense, as expressing the empire over which the Assyrian monarchs held rule, it included not only the territory between the Armenian and Kurdistan mountains, watered by the Tigris and the Euphrates, but in a general sense the whole district between the Indus and the Mediterranean Sea.

The founder of the empire, according to tradition, was Ninus, from whose name that of the capital city Nineveh was said to be derived. Little is known of the succession of powerful kings or emperors who ruled this extensive territory, except what Scripture incidentally tells us of Tiglathpileser, Shalmanezar, Sennacherib, and Esarhaddon. These scriptural notices bear testimony to the magnifi-

cence and luxury by which the monarchs and aristocracy of Assyria were surrounded. But it is only within the last few years that substantial relics of this grandeur have been brought to light, singularly confirming the accounts in the Bible. It is impossible to say how much of the history of the Assyrian empire may be told in works of art and inscriptions dug up in the ruins of its cities. In the meantime those brought to light by Mr Layard, and partly deposited in the British Museum, have made a distinct commencement of Assyrian history.

We are told that, "In the fourteenth year of king Hezekiah, did Sennacherib, king of Assyria, come up against all the fenced cities of Judah and took them." There is every reason to believe that the magnificent architectural and sculptural remains excavated by Mr Layard were portions of the palace of this Sennacherib. But farther, on the gigantic images of bulls excavated in these researches there are inscriptions, which on examination have been found to contain an account of a campaign against the cities of Palestine, corresponding in its main particulars, so far as they can be deciphered, with the biblical account of the capture of Judah.

This is perhaps only the beginning of a flood of light to be thrown on ancient history, especially the scriptural portion, by such discoveries. So far as they have gone, however, they make us acquainted in a great measure with the progress made by the Assyrian empire in arts and civilisation, and give us information regarding the mode of government, the wars, and the social condition of the country. From the specimens of their sculpture in the British Museum, it will be distinctly seen that they strove after grandeur and beauty. Though the human face is not so accurately rendered as it was afterwards by the Greeks, still it has much dignity in the brow and lips, while the beard and the drapery with its decorations are very gracefully disposed. A favourite representation is the winged bull with a human head, supposed to be symbolic of three important qualities—the head representing intellect and knowledge, the limbs of the bull physical strength, and the wings rapidity of motion.

From the ruins of Nimrood a notion has been formed of

the palace of Sennacherib. It stood on a noble terrace; the basement is supposed to have been enriched with large winged bulls or lions cut in alabaster, while above them rose colonnades of pillars, one above the other, supporting pediments decorated with sculpture.

Multitudes of objects found in the ruins prove that the Assyrians were advanced in the arts. In the British Museum there is a glass phial bearing the name of Sargon, who was king of Assyria in the seventh century before Christ. It shows the people to have been familiar not only with the blowing of glass, but with the turning-lathe employed in giving it shape. Other articles indicate that they were well acquainted with working in bronze; and it is not improbable that, for the composition of this material, tin may have been imported from Cornwall, to be employed in the production of ornaments now brought back after nearly three thousand years to the country whence the mineral was first obtained.

The empire which has left behind it such wonderful remains was overturned by the Babylonians about the commencement of the sixth century before Christ. It is known chiefly by its magnificent capital, built on both sides of the river Euphrates. The origin of this city is involved in mystery, and it is uncertain whether it was connected with the Tower of Babel. In classic history its foundation is ascribed to Belus or Baal, while its enlargement is assigned to queen Semiramis. At first it appears to have been a dependency of Assyria, and the time when it separated itself is not known. It rose to its greatest power under Nebuchadnezzar, by whom Assyria was conquered. In his reign the Babylonian empire extended from the Euphrates to Egypt, and from the Armenian mountains to the desert of Arabia. Wonderful accounts of the city of Babylon have been left by Herodotus and others. It formed a square, each side of which was twelve miles long, making a circuit of forty-eight miles; and by some interpretations it is calculated to have been much larger. It had a wall, with towers at intervals, so broad that a chariot with four horses could be turned on it. There were a hundred gates of brass leading to a hundred streets, by which the city was symmetrically divided. It is supposed that it was not crowded with

houses like our modern towns, but contained cultivated ground nearly sufficient to support the inhabitants. Its most conspicuous building was the temple of Belus, by some supposed to have been the Tower of Babel, which was seen by Herodotus. Researches have lately been made among the ruins of Babylon in the same manner as among those of Nineveh, but with less result. Scarcely any specimens of sculpture have been found. There are great heaps of solid ruin, but they are all of brick, and the bricks bear on them the name of Nebuchadnezzar, showing that the buildings of which the ruins are visible were erected in his reign. The city was taken by the Persians about the year 538 before Christ. They turned the course of the river Euphrates, and marched into the city along its dry channel.

SECTION III.—MEDES, LYDIANS, AND PERSIANS.

The Medes—The Persians—Astyages—Cyrus the Elder—Croesus—Darius—Xerxes—Cyrus the Younger—The Seleucids—Antiochus.

THE Medes were an ancient and separate people, afterwards absorbed in the empire of Persia. Their proper territory lay between Armenia and the Caspian Sea on the north, Assyria on the east, Persia on the south, and the Desert of Arabia on the west. The most remarkable characteristic known of them is their creed of Zoroaster, which supposed a good and a bad spirit in eternal conflict throughout human affairs. Persia, originally a small mountainous district of Western Asia, on the north-east side of the Persian Gulf, was a dependency of Media. The manner in which it arrived at supremacy is thus told. Astyages, the last king of Media, had a dream importing that his grandson would possess his kingdom, and rule over Western Asia. Alarmed by this, he gave his daughter in marriage to a petty prince of the subdued Persians; and when she was delivered of a son, named Cyrus, her father commanded him to be put to death; but he was preserved and brought up by the shepherd appointed to perpetrate the deed. When he grew up to boyhood, he showed such commanding qualities that

he was acknowledged by the village youths as their king ; and Astyages, hearing of his fame, discovered his origin. The old king was persuaded that his dream was fulfilled in Cyrus being elected king of the boys, and allowed him to return to Persia. At length, he resolved to liberate his country ; and about the year 560 before Christ, he marched against the Medes, and his grandfather ceded to him the kingdom.

Cyrus proceeded from victory to victory, until he founded a mighty empire. Herodotus gives an interesting account of his conquest of Lydia. Crœsus, the king of that fertile country, renowned for his wealth and luxury, is said to have met with Solon, the great Athenian lawgiver ; and though this was hardly possible, the moral of the story, as related by the Greek historian, is interesting. Crœsus showed the sage all his riches, and asked him whom he considered as the happiest man in the world, not doubting that he himself would be named. Solon, however, mentioned individuals who had lived virtuous lives and died becomingly. Crœsus, seeing that he would not take a hint, asked if he, who was so rich and powerful, was not to be deemed happy. But Solon said that there were many elements in human happiness besides riches ; that reverses were hard to bear ; and success at one period of life might be counteracted by misfortune at another ; so that it was impossible to estimate any one's happiness until his death. "On such a speech," says the historian, "Crœsus gave him no reward, but dismissed him as an insignificant person."

Crœsus, in his ambition, thought of invading Persia. The more honest among his advisers recommended him not to take his effeminate troops against a hardy and frugal people, but he was led on by the equivocal answers of the Greek oracles, to which he had sent large bribes. After crossing the Halys, he was defeated and driven back by Cyrus, who pursued him, and took his capital, Sardis. Crœsus was condemned to be burned ; but, speaking with regret about Solon, and being asked to what he referred, he told the story to Cyrus, when he was spared, and lived an important person at the Persian court. Cyrus was the monarch under whom Babylon was taken. Attempting conquests, however, in another direction, among the wild Massagetæ or

the Caspian Sea, his troops were utterly routed, and he himself killed. His son Cambyzes, who succeeded him, conquered Egypt. Born to empire, however, he soon showed the caprice, tyranny, and sensuality of the ordinary Eastern despot.

The next king was Darius, the son-in-law of Cyrus, who acquired the throne after a lengthened contest. He divided the empire into satrapies or provinces, under governors. Like his predecessors, he was a conqueror, and added to his territories the north-western provinces of India. But he was not always successful in his wars. Having made a bridge of boats across the Bosphorus, he passed into Europe to wage war on the Scythians; but they retreated, leaving the country empty to his troops, as the Russians did on the invasion of Napoleon, and he retired with difficulty, after losing the greater part of his army. His efforts to subdue Greece, and the invasion of that country by his son Xerxes, will be mentioned in the history of Greece.

The subsequent history of Persia, except where it is connected with that of Greece and Rome, is a confused succession of murders and depositions, the nearest relations often conspiring against each other's life. Artaxerxes, who reigned four hundred years before Christ, had a brother, Cyrus, said to have been brought up rather like a Spartan than an oriental prince, and inured to all the hardy virtues. He is chiefly known from the writings of his partial friend Xenophon, who has left us a romantic account of the training of the elder Cyrus, the founder of the Persian empire. Whatever may have been the disinterestedness of his ultimate objects, the younger Cyrus began by attempting to dethrone his brother, chiefly by the aid of a well-disciplined army of ten thousand Greeks. He was killed in battle, and his allies then accomplished their celebrated retreat through the hostile Persian territory under Xenophon, after their other generals were slain.

Persia, under Darius, was conquered by Alexander, as we shall afterwards see. In the distribution of the empire among Alexander's successors, it was included, with the other eastern states between the Hellespont and the Indus, in the Assyrian monarchy, which fell to the lot of Seleucus. He

built the cities of Antioch and Seleucia ; and his successors, the Seleucidsæ, reigned over an affluent territory. It was, in some respects, refined by Greek taste and learning ; but this seemed only to add the stain of deep vices to oriental indolence and luxury. Antiochus III., surnamed the Great, was the most remarkable king of this race. He fought against the rising power of Rome, but in vain ; and in the year 188 before Christ he was compelled to make a treaty which dismembered his kingdom, and extended the influence of the Latin name over the eastern empire of Syria.

CHAPTER III.

GREECE.

SECTION I.—EARLY AND FABULOUS HISTORY.

Geographical Character, and its Influence on the People—The Islands and Colonies—The early Inhabitants—The Pelasgi—The Mythology—The old Gods and the new—The Heroes—Ideal History and Geography—Religion—Priests—Oracles—The mythical History—The Argonautic Expedition—The Siege of Troy—The Homeric Poems—The Migrations.

THE Greeks properly so called were only a small tribe, but they gave their general name to a cluster of people inhabiting several territories. Though Macedonia became so intimately allied with Greek history, it formed no part of the country of Greece in its most illustrious days, being separated from it by an extensive chain of mountains. Lying between the thirty-sixth and fortieth degrees of north latitude, Greece possesses, except on the snowy tops of the mountains, a genial and delightful climate. It forms a peninsula, jutting into the Mediterranean Sea, but of extremely rugged and irregular outline. This feature indicates a great variety of surface, since it is created by mountainous and rocky headlands and deep indentations. Thus the mountain-range of the Pindus is always capped

with snow. Some districts are high-lying corn countries; and others, again, warm sequestered valleys, which grow abundant vines and olives, with the various products of the warmest European climates. In some places, such as the famous Vale of Tempe, near Mount Olympus, deemed of old the seat of the gods, the landscape is singularly beautiful, and in others it is wild and rocky. The influence of the climate, scenery, and productions will be found intimately connected with the variety of character among the people,—the rigid simplicity and severity shown in some parts, the elegance and refinement in others, the courage in almost all, and their great general acquirements in art and literature.

A multitude of beautiful islands, scattered throughout the adjacent seas, had also their influence on the fate of this interesting country. Among these are Lemnos, Thasos, and Samothrace connected with the wild mysterious worship of the Greeks; Ithaca, the reputed dwelling-place of Ulysses; Cyprus and Rhodes, so often renowned in history; Delos, the legendary birthplace of the divinities Apollo and Diana. Forming a close union between this heathen-worship and holy writ is Patmos, in the Icarian Sea, to which the apostle John was banished, and where he wrote the Apocalypse. These islands, together with the indented nature of the coast, naturally made the Greeks a maritime people. Much of their history is connected with the sea. In early times this gave their pursuits a piratical character; but there is no doubt that it materially aided the rapid advance of their civilisation.

The name of Greece, or Græcia, was given to the country and its people by the Romans. The proper name of the country in its own literature is Hellas. Yet this did not express any definitely limited territory, but varied from time to time. As the Greeks, or Hellenes, exercised an influence wherever they penetrated, from the Mediterranean coasts of Europe, Asia, and Africa, any term applied to them became indefinite, because sometimes it was limited to the original communities, and at other times it was applied to their colonies or to the people who had come under their dependence. Greece Proper, however, was divided by a very remarkable physical peculiarity in the Isthmus of Corinth, a neck of land so narrow as to give southern

Greece the appearance on the map of being a separate island. This isthmus, being the path between the two great preponderating states of Greece, Sparta and Athens, often exercised an important influence in Grecian history. It is usual to divide the territory north of the isthmus into Thessaly, Epirus, Acarnania, Ætolia, Locris, Doris (the land of the Dorians), Phocis, Bœotia, Megaris, and Attica or Athens. The southern peninsula, called the Peloponnesus, contained Achaia, Corinth, Elis, Arcadia, Argolis, Messenia, and Laconia or Sparta.

As we generally find in the history of great empires, the Greek historians record that a primitive people inhabited the country before the Greeks or Hellenes superseded them. They were called Pelasgians, and several tribes of them remained after the Hellenes had established themselves throughout the country. It was said that the descendants of the Pelasgians might be recognised by their melancholy appearance, as if they were conscious that they were a people destined to disappear before the rising star of a more illustrious race. It was the practice of the Greeks to connect everything with some individual persons, real or imaginary; and thus they entitled themselves Hellenes, after their mythical ancestor Hellen, the son of Deucalion and Pyrrha, whose sons and grandsons in like manner gave their names to the chief nations or tribes, the Dorians, Æolians, Achæans, and Ionians.

The early history of the Greeks, like that of most other nations, is pure fable. But there is this difference between their fabulous annals and those of other countries, that they were made so beautiful and interesting by the genius and taste of the people as to be read and enjoyed wherever they have become known. Hence, educated persons, hearing them always accompanied by literature of a high class, have been unwilling to disbelieve them; and hence too it has become very difficult to say what part of the older history is fable and what is true. Great efforts have been made, in examining such histories as that of the Trojan war, to separate the truth from the falsehood, but all in vain; because the only accounts we have of things that may be true are intimately connected with those which are known to be impossible. Some late writers, however, have adopted the

practice of giving at full length the early fabulous, or, as it is termed, mythical history of Greece, without attempting to separate what is true from what is false. They assign as their reason for this, that the whole was implicitly received by the Greeks when they were at the height of their intellectual greatness, and that it is of importance to preserve what so refined, acute, and industrious a people believed, even though we, living in a later age, should discredit it.

The most interesting characteristic of the early and mythical history of Greece is, that the imagination of the people embodied every idea, of which they thought or spoke, in a visible shape, as of a person who had an existence in early times, and exercised a great influence over their destiny. So the heavens, the earth, the sea, summer and winter; and not only these, but the various pursuits of mankind, such as hunting and working in iron; and the passions, such as love and hate, were represented in human form as beings who had existed in the ancient times before systematic history began, or, as we now call it, the mythological period. The first person in it was Chaos, or Confusion; next Gaia, or the Earth; and thirdly, Uranus, Heaven or the Sky. Gaia and Uranus were married, and produced a family of huge monsters—Titans and others—who constituted the elements and other destructive powers in nature. This dreadful brood were concealed in the cavities of the earth; but one of them, Kronos or Time, seized and disabled his father, and they were all released to exercise their terrible strength. Kronos was to be the patriarch of a new and more benignant generation of gods. But, believing that he would be destroyed by one of his own children, he ate them immediately after they were born. The infant Zeus, or Jupiter, who was to be the chief of his successors, was concealed from him in the woody solitudes of Mount Ida, and a stone, wrapt up in swaddling clothes, was presented to the old monster-deity, which he swallowed for his own offspring. Zeus increased in years and strength, and having made Kronos render up the five children he had already swallowed, he formed with them a plan for wresting the power from Kronos and the Titans. He held an assemblage at Olympus, when those gods of the old system, who agreed

to join him, were promised a continuation of power in the new system. A war of ten years' duration ensued—Zeus and his party being stationed on Mount Olympus—the Titans on Othrys. Zeus was finally successful, and the new system of the heathen deities was formed. They are generally called by the names of the corresponding Roman deities. Zeus, or Jupiter, was god of the heavens and chief of all the gods. Poseidon, or Neptune, had the dominion of the sea; and Hades, or Pluto, of the nether world or the infernal regions. Jupiter's wife, Heré or Juno, was the queen of the gods. Athené, or Minerva, was the goddess of wisdom. Apollo, a son of Jupiter, was the god of song and music, and the protector of shepherds. Hephaistos, or Vulcan, was the god of fire—a mighty worker—who taught men the welding of metals and the arts of construction. Hermes, or Mercury, a son of Zeus, was the herald of the gods, and so became the deity of eloquence and of letters. Artemis, or Diana, the sister of Apollo, was the protectress of youthful virtue. Aphrodité, or Venus, was the goddess of love. Hestia, or Vesta, was the goddess of the hearth, or of the household virtues. Demeter, or Ceres, was the goddess of the earth and its fruits. These twelve were the principal deities. There were lower grades of gods, and there were heroes, partaking partly of human nature, partly of divine, the most distinguished of whom was Heracles or Hercules, renowned for his strength and heroism. His first achievement was killing two serpents sent by Heré to destroy him, when an infant in his cradle. He afterwards accomplished those mighty deeds called his twelve labours.

From the heroes downwards there were various groups of supernatural beings—some of them inferior to men, such as fauns and satyrs. Greek imagination, indeed, gave separate life to almost every idea. From his birth each human being was attended by a special spirit, ever at his side, and exercising an influence over his destiny. They had all their places of dwelling or resort; and thus such a number of imaginary localities were created, that not only Grecian history but Grecian geography became mixed up with fable. Many fabulous spots are described in Homer and Hesiod, and the other Greek poets, as serious realities

Mr Grote, in his history of Greece, enumerates among them Erytheia; the Garden of the Hesperides; the Garden of Phœbus, to which Boreas translated the Attic maiden Orithyia; the delicious country of the Hyperboreans; the Elysian Plain; the Floating Island of Æolus; and the countries of the Ethiopians, the Læstrygones, the Cyclopes, the Lotophagi, the Syrens, the Cimmerians, and the Gorgons. Speaking of these and other ideal places connected with their innumerable and fanciful fables, he says: "They were not introduced into the Greek mind by incorrect geographical returns, but on the contrary had their origin in the legend, and passed from them into the geographical returns, which they contributed much to pervert and confuse; for the navigator or emigrant, starting with an unsuspicious faith in their real existence, looked out for them in his distant voyages, and constantly fancied that he had seen and heard of them, so as to be able to identify their exact situation. The most contradictory accounts indeed, as might be expected, were often given respecting the latitude and longitude of such fanciful spots; but this did not put an end to the general belief in their real existence. In the present advanced state of geographical knowledge, the story of that man who, after reading Gulliver's Travels, went to look in his map for Lilliput, appears an absurdity; but those who fixed the exact locality of the floating island of Æolus or the rocks of the Syrens did much the same."

The religion of the Greeks—if it could be called a religion—in this manner mixed up mortal beings with those whom they deemed immortal, and accommodated itself to the habits of the different districts and their historical legends. Apart from this mythology, however, they had a very peculiar priesthood, who exercised great power, and were the keepers of the temples and shrines of the gods. Of these the most powerful were the priests and priestesses who served at the oracles whence prophecies and denunciations were issued. The most ancient oracle was that of Jupiter at Dodona; and there was another dedicated to the same god in the desert of Libya. But the most celebrated of all was that of Apollo at Delphi, on the slope of Parnassus. From a cleft in the rock there issued a vapour which in-

toxicated those who breathed it. Though it merely confused and stupified ordinary mortals, it was held to convey prophetic inspiration to those whom the presiding deity, Apollo, accepted to minister in his sanctuary. A Pythia, or priestess, was consecrated to this service, and gave answers to those who consulted her in a suitable manner. The usual method of doing so was by dedicating a rich gift to the shrine. Not only the Greeks but strangers consulted these oracles; and Croesus, the king of Lydia, became memorable by the magnificent gifts which he bestowed on them, and the ambiguous replies he received to his inquiries. It became the object of ambitious princes and leaders to procure answers from the oracles favourable to their designs. Each oracle, perhaps, had its origin in a local superstition; but when they had acquired a reputation, and began to influence the community, there is no doubt that they were craftily worked by designing people to gratify their own avarice or promote the objects of their ambition.

Wild legends, in which the gods and the demigods or heroes participate with man, are the earliest incidents narrated in the fabulous Grecian history. Among the most remarkable of them is the Argonautic expedition to Colchis, in the Black Sea, undertaken by Jason and other renowned heroes, including Hercules and Theseus, Castor and Pollux, Meleager, and the musician Orpheus, who could make the very stones yield to the melodious influence of his strains. Their object was to obtain possession of the golden fleece of Phryxus, which was watched over by a sleepless dragon; and they accomplished it by means of the sorceress Medea, who fell in love with Jason, and afterwards, when deserted by him, murdered her rival and her own children. On his return, Meleager found the territory of Calydon ravaged by a supernatural wild-boar, sent by the deity Artemis to avenge a slight which she had received. A crowd of heroes assembled to hunt this boar, and there came with them the fair Atalanta, beloved by Meleager. The boar was at last killed; and so many romantic and supernatural incidents are connected with the chase, that it became the practice for eminent communities in Greece to boast of their descent from one of the heroes of the Calydonian hunt.

The most memorable legend, however, in the history of Greece, if it may not properly be called the greatest of all historical romances, is the siege of Troy. Paris, one of the sons of Priam, king of Ilium or Troy, was sent away to Mount Ida to be left there to die, because his mother, Hecuba, had a portentous dream that she gave birth to a fire-brand. His life was preserved, and he was reared by a shepherd. According to the usual course of the heroes of romance, however, he soon gave indications of his princely blood distinguishing him from the rustics among whom he was brought up. One day three divinities appeared before him. There had been a feast to which all the goddesses were invited except Eris, or Strife, who, to spoil the entertainment, threw among them a golden apple, to be the prize of the fairest. There were three competitors—Juno, Minerva, and Venus,—and they appealed to the handsome shepherd Paris as he fed his flocks on Mount Ida. Each offered him a reward to decide in her favour, but Venus became successful by promising him the most beautiful woman in the world for his wife.

This was Helen, then the spouse of Menelaus, king of Lacedemon. Paris went to the Spartan court, and, after being received there with great kindness, carried her away. The heads of the Grecian tribes resolved to avenge the treacherous act, and formed an army under Agamemnon, the brother of Menelaus. It included the impetuous and haughty Achilles, with Patroclus, Diomedes, Ajax, and the proverbially wise Nestor. Odysseus or Ulysses of Ithaca was believed to be the most practically sagacious of the chiefs; and after he had long evaded committing himself, he was gained over,—a point deemed of the utmost moment to the success of the undertaking. An expedition, with these chiefs and their army, sailed for Troy, a powerful city on the north-west coast of Asia Minor, where they arrived after many remarkable incidents. It was, however, so well defended, especially by Hector the valiant son of Priam, that the Greeks besieged it for ten years in vain. These ten years were of course fruitful in warlike enterprises and adventures. At length the Greeks, professing to abandon the siege, departed, leaving behind them a gigantic wooden horse. Contrary to prophetic

admonition, the Trojans carried it in thoughtless triumph within their walls, but it contained a chosen body of Greek warriors, who, issuing from its enclosure, attacked the city from within. Its fate was now sealed. In the devastation which ensued, Æneas and a few escaped, but the rest of the royal family were slain or taken captive. Even the conquerors, so long separated from their native land, suffered many of the evils of war; and their adventures and calamities in returning home are the counterpart of what is related of the fugitive wanderers who escaped from the destruction of Troy.

Such are the main features of the celebrated Trojan war, told as if it were all matter of genuine history. No one can believe all the events recorded in it without at the same time believing the whole of the Greek heathen mythology, since the gods are ever at work, from the beginning to the end. It is probable that real events were the foundation of the romantic tale; but if it be so, there are now no means of separating what is false from what is true, for the most probable and most improbable events are told in the same narrative, and in the same easy tone. The most important matter connected with the whole series of events is the poetry in which they have been preserved. The *Iliad* of Homer narrates the conflict during the latter years of the siege; his *Odyssey* describes the subsequent adventures of Odysseus or Ulysses. Whether these great poems were the composition of one man, a blind bard named Homer, or the joint composition of several authors, which some such person may have recited to the people, and perhaps improved and reduced to uniformity, has created a controversy as difficult to be decided as that about the reality of the war itself. What cannot be doubted, however, is, that the poems are among the most wonderful compositions of human genius. They are monuments of the simple power and majesty of the Greek language, since it has been found utterly impossible to convey a correct idea of them in translation. The Trojan war was the theme of many other poems; and, at a comparatively late period, the supposed adventures of Æneas, which will have to be mentioned in connexion with Roman history, formed the subject of the polished epic of Virgil. The

period generally assigned as the termination of the ten years' Trojan war is the year 1184 before the Christian era, about a hundred years before the reign of Saul. From that time several centuries elapse before we come to events in Grecian history which are worthy of belief. We hear, in the meantime, of great migrations and changes of population, and of these the most conspicuous is the inroad of the Dorians, a hardy and warlike people, who drove forth the Ionian population of the Peloponnesus. The tribes they superseded established the Ionian colonies on the western shores of Asia Minor, while their victors became the founders of that rigid, haughty, and powerful people called the Lacedemonians or Spartans.

SECTION II.—TO THE END OF THE PERSIAN WAR.

Greek Constitution—Independent Communities—Amphictyonic Union—The Olympic Games—The Rivalry of Sparta and Athens—Character of the Spartans—Their Discipline—Division of Ranks—Slavery—Athens—The Kings—Archons—Solon and his System—The Character of the Athenians—Their Slavery—Sources of Influence—The Demagogues—The Tyrants—The Persian Invasions—Darius—Marathon—Xerxes—Thermopylæ—Salamis.

THE early Greeks, unlike the eastern tribes, did not flock together under the supreme rule of a single monarch, but dwelt apart under separate local governments independent of each other. States, cities, and even villages, had distinct constitutions of their own. At the same time, they kept up a regular communication with each other, and made a complete distinction between all who were entitled to the term Hellenic and the rest of mankind, who were characterized as barbarians. By their mutual intercourse their faculties were sharpened, and their ideas enlarged; and whatever appeared distinguished in one community was followed or rivalled in another.

Among their most prominent means of communication were the amphictyonic councils, which met twice a-year at Delphi and at Thermopylæ. Thither, as to a modern diet or congress, were sent representatives from the twelve principal tribes: the original functions of these deputies

were of a sacred character, and consisted in superintending the temple of Delphi and its valuable treasures. Many followers, however, came with them from the tribes, for sacrifice and even amusement. The amphictyon in time became a general gathering of the Hellenic nations; and to this has been attributed much of their spirit of union and civilisation. As usual, the Greeks gave a mythical founder to the system, in Amphictyon, the heroic son of Deucalion, and a temple was erected to him at Thermopylæ.

Among the other sources of the panhellenic feeling, as it was termed—or general uniformity of sentiment throughout the Grecian states—were the celebrated Olympic games, held every fifth year on the banks of the Alpheus in Elis. At first they consisted of mere competitions of runners for small prizes; but gradually they embraced not only the main athletic exercises of jumping, wrestling, throwing the javelin and the quoit, driving horses in chariot races, and the like, but extended to intellectual performances; and literary compositions, both in poetry and prose, were publicly recited. To gain a prize at one of these festivals not only made the competitor an illustrious person, but was a matter of glory to his district or nation; and each vied with the others in counting the greatest number of prizeholders. These meetings were so important that they formed the earliest known computation of time, events in Grecian history being dated as of such an Olympiad. This computation goes back 776 years before Christ.

The rivalry between Sparta, predominating in the Peloponnesus, and Athens, the capital of Attica, which exercised a corresponding influence beyond the isthmus of Corinth, had a most important bearing on Grecian history. There were great differences in nature between the Spartans and Athenians. It has been usual to attribute all the peculiarities of the former to the laws of Lycurgus, who lived about 880 years before Christ; but it is probable that he only materially aided in creating the system. The Spartans were nominally ruled by two kings, supposed to be descended from Hercules, but they also elected senators and magistrates called Ephori, whose power in regulating the conduct of every person in the state was so great, that there was little left to the sovereigns.

Their whole system of life was one of rigid discipline for the public service. There was no such thing among them as personal liberty. No one could do as he pleased, even though he did not injure others; and families were not permitted to group themselves apart, and live in domestic intercourse. It was considered as a fundamental principle that there should be an equality of property, but this it was impossible to carry out. Exertions and superior abilities were able to procure advantages to their possessors in some shape or other; and in no community does power appear to have been more tyrannically exercised. They professed to banish luxuries, by making the citizens eat at common tables, and partake only of the plainest fare. They lived in clusters of open villages, undecorated by public buildings, and without fortifications, their protection being intrusted to their own warlike ability. They professed to despise eloquence and the arts, using as few words as possible; so that people who speak briefly and abruptly are called laconic, from Laconia, the name of this state.

Many of these peculiarities were more in profession than reality; but it is certain that, with all their pretence of freedom and simplicity, there was an amount of tyranny among the Spartans which has not often been excelled. They were divided into three classes. The highest, or Dorians, despised every pursuit save arms, to which they were rigidly trained. Their discipline or drill was of a very effective kind, and enabled them to act with so much union and precision, that a small body of these hopletes, or heavy-armed troops, was worth at any time a far greater force from almost any other nation. To military training their minds were directed from the earliest youth, and they were accustomed to endure fatigue, privation, and torture unmoved, that they might be prepared for the contingencies of war.

The second class were the Pericæci, who supplied a certain number of hopletes or soldiers, but were not exclusively warriors: these, too, were the shopkeepers and men of business, performing functions to which the Dorians would not condescend. But a very remarkable feature in the whole system was the lowest class of all, the Helots or slaves. By them all the work, whether in the cultivation

of the land or in menial service, was performed. It was by the compulsory labour exacted from the slaves that the other classes were enabled to preserve their peculiar public organization, and dispense with the family ties by which those living in a natural domestic condition perform so many services to each other : hence they required to have a very large number of slaves. As the Helots were sometimes called upon to serve in war, they became a very formidable body, and to be safe from them the Spartans used them with extreme cruelty. They lived in continual terror of a rebellion of their slaves ; and this source of weakness in the end more than neutralized their discipline and bravery in contending with the enemy. In the eighth year of the Peloponnesian war, their fears made them perpetrate an act of extreme treachery and cruelty. The Ephori, in order to discover those slaves who were most formidable, proclaimed an offer of liberty to those who could show that they had performed the most signal services in the war. Of those who came forward to claim the reward two thousand mysteriously disappeared, and there is little doubt that they were secretly murdered.

It has been the practice to contrast Athens with Sparta, as if it were of a totally opposite character in everything ; and though the difference between them has been exaggerated, it was no doubt very great. The Athenians, instead of being constrained to a grave and uniform obedience and a rigid system of living, enjoyed great freedom in their habits. There were ceremonies that must be observed, and also sacred days and places to be respected ; but in other respects the free citizens lived and acted much as they pleased. They were lively, restless, and inquisitive—peculiarities which remained with them down to the days of St Paul. They obtained a character for restlessness and change in their national institutions contrasted with the steadiness of the Spartans. On the death of one of their early kings, Codrus, who sacrificed himself for the safety of the state, the legend goes that they would have no more kings, deeming none worthy to succeed him. Archons were chosen as their supreme magistrates ; but the person who was most powerful by family influence or wealth got himself elected archon, and was as tyrannical as

a king. To render the system less monarchical, nine archons were chosen ; but this only increased the power of the influential or aristocratic class, from whom they were always taken. Among the Athenian legends, founded more or less on truth, is one, that for a protection against the aristocratic influence ever oppressing the people, they determined to have fixed laws. They were drawn up by Draco, called the cruel, and served the purpose of the aristocratic party by their severity.

The celebrated laws of Solon were an attempt to remedy the discontents of the people, chiefly arising from this severe code. He was one of the most meritorious men recorded in history ; for, while all who acquired influence in Athens in his day used it to make themselves despotically powerful, he employed his to make a code of laws designed to disarm tyranny. It had the effect of releasing a vast number of people from abject slavery, by relieving them from the demands of their creditors. It has been thought from this that Solon's laws were a system of repudiation, by which those who had contracted debts were released from the fulfilment of them. But the law had gone so far astray in the other direction, by giving the rich, who did the poor any service, such inhuman powers over them, that it was necessary to make some adjustment to prevent anarchy and turbulence. It shows how many tyrannical powers had to be modified, that by his laws fathers are prohibited from selling their daughters, and brothers their sisters, as slaves.

Having thus in a manner restored peace and content to the body of the people by the removal of gross abuses, he legislated for the future. Heretofore power had gone by birth, but Solon introduced the element of wealth. He divided the whole population of Attica into four parts, regulating their political rights and duties according to the amount of their respective incomes. The office of archon, which formerly was held only by nobles, became accessible to all citizens of the first class, and the second and third had access to the minor offices. Besides this division into classes, an old division into four tribes continued. They were represented by a senate, in which Solon provided that each tribe should have a hundred re-

representatives, chosen from the three upper classes, and not from the nobles only, as in former times. The chief popular feature of the system was the assembly of the citizens, which had a general right to revise the acts of the more limited bodies. Here every one had a vote. None however was to take part in the proceedings until he had reached the age of twenty, and the votes of the elders were first recorded. From this body, six thousand citizens of thirty years were chosen, who had the power of reviewing and revising the decisions of the magistrates. Solon's laws did not interfere, like those of the Spartans, with the duties of private life, but they contained several provisions for the preservation of order, which would be considered as a tyrannical interference at the present day. He knew the failings of his countrymen to consist in their levity and restlessness, and these he endeavoured in some measure to restrain—thus he desired to prohibit theatrical exhibitions. He did not discourage poetry, however, but attempted himself to excel in it, and encouraged the repetition of the Homeric poems as a sort of religious duty.

The Athenians are frequently adduced as an instance of popular changeableness and ingratitude, sometimes almost worshipping their great men, then on a sudden depriving them of power, and banishing them. The system called "ostracism" has become a byword for condemning a meritorious person without any reason. It was done by the citizens merely writing the name of the person they disliked on a shell or potsherd. It is said that Aristides was requested by an ignorant Athenian to write a name for him on the ostracizing shell, and found it to be his own. Having done so, he asked the man why he was displeased with Aristides, and was answered that he was only tired of always hearing him called "the just." But ostracism, though clumsy, was useful in its way. The Athenians suffered much from ambitious party leaders, and by this means, when a great contest disturbed the community, the citizens could at once rid themselves of one if not both parties. The vote was solemnly taken: it required six thousand votes to ostracize a man, and when it was done he merely left the state, taking his property with him.

The Athenians were often misled by the class of men

called demagogues; yet sometimes these were of use in rousing the citizens against the dangerous projects of ambitious rulers. Throughout the greater part of Greece, and in Athens, notwithstanding her civilisation and improved laws, influential men obtained possession of absolute power, and were called despots or tyrants. One of these, Pisistratus, by acts of extreme cunning, made himself supreme in Athens even during the lifetime of Solon, who exerted every nerve to resist his elevation. Pisistratus was, however, though absolute in many things, a beneficent ruler. He encouraged arts and literature, and under him arose much of the Athenian proficiency in architecture and sculpture. During his reign the poems of Homer were committed from oral tradition to writing, and many magnificent public monuments were built.

Among the chief calamities which the tyrants brought on their people was the readiness for their own ends to betray the country to the despots of Asia, who wished to add Greece to their other dominions. Thus, when Hippias was for his cruelty at last driven from Athens, he found refuge with Darius, king of Persia, who was encouraged by him to invade Greece. The Persian monarchs indeed began their encroachments by taking possession of the Greek colonies on the coasts of Asia Minor. The citizens were restless under their rule; but they maintained their power over them by influencing the election of rulers who would support their interest.

When Darius made his inroad among the Scythians, it would have been practicable, by breaking the bridges he had thrown across the Danube, to leave him to destruction. It was the advice of Miltiades the Athenian that this should be done; but Histæus, the tyrant of Meletus, kept the bridges, and saved Darius and his host. With capricious gratitude, the Persian monarch took him to reside in splendour at his court, and would not let him return to his native country, for which he sighed. This is said to have occasioned the Persian war—Histæus having caused Meletus and the other Greek colonies to rebel against the Persians, that he might be sent to keep them down. When a Persian force was despatched for their suppression, the Athenians assisted them, fearing that Hippias might be

forced back on themselves, and desirous to keep the Persians out of Greece. The Ionian cities were, however, subdued, their leaders were signally punished, and many of the citizens enslaved.

Darius now determined to attach, if possible, all Greece to his dominions. He sent to the different states demanding earth and water, the symbol of homage. The inhabitants of many of the islands submitted, but the heralds who went to Athens and Sparta with the demand were put to death. In the meantime, a fleet which he sent against them was destroyed by a storm off the mountainous promontory of Mount Athos, celebrated for the hurricanes which sweep round its inhospitable rocks. A second fleet was prepared to convey a numerous army, which, under the command of Hippias, was landed on the coast of Attica. The Persian forces, said to amount to one hundred thousand men, were met on the plain of Marathon by ten thousand Athenians and one thousand Platæans, under the command of Miltiades, 490 years before Christ. The Greek commander, trusting to the superior discipline of his small army, gained a complete victory, the Persian leader being slain. Miltiades was received with high honour, and his name became illustrious to all later times. But a popular general sometimes forgets himself. He conducted a rash expedition to recover the islands in the Ægean, and being required to pay the expense out of his own funds, he was imprisoned for debt, and died in confinement from his wounds.

The fortunes of Athens, now in the ascendant, were directed by the distinguished statesman Themistocles. His rival, Aristides, of a more moderate character, was banished in the manner already mentioned; so that Themistocles was left unopposed to use the great influence he had acquired. It was his main policy to create an imposing naval power; and to accomplish this, he made dexterous use of a response of the oracle which recommended the Athenians to rely on wooden walls. Ships, which we would call large boats, were gradually built, and sailors trained to work them. They were propelled by oars, contained very little accommodation, and were generally kept near the shore, that their crews might be able to land from time

to time for rest and refreshment. Their superiority depended on the skill and strength of the rowers, and the most dexterous method of attack was to drive the sharp beak or prow against the side of an enemy's ship, so as to stove it in.

The Athenians were now to find employment for their navy. Darius, who died in the midst of his preparations against them, was succeeded by his son Xerxes, more vain, arrogant, and tyrannical than himself. In order that he might lead over from Asia a larger force than even his enormous fleet of twelve thousand vessels could transport, he caused a double bridge of boats to be built across the Hellespont. This remarkable work consisted of a number of vessels firmly anchored so as to resist the currents, and united together with strong cables: a firm roadway of beams and planks was then laid down, on which not only troops but cattle and chariots might pass. The Persian host was so large, that though they marched in rapid succession, they consumed seven days and seven nights in crossing the bridge. It is impossible to credit the numbers said to have been brought together in this vast army. Historians inform us that, when assembled at Thermopylæ, it amounted to two millions six hundred and fifty thousand men, and that there were nearly as many camp-followers, making a total of five millions of people—more than double the population of London, and not far from twice that of Scotland. Napoleon, with all his resources, could not support an army of a million when he invaded Russia; and the half of them died, not so much because there was not sufficient food as because it was impossible to distribute it among such numbers.

That the Persian monarch should have found the means of feeding five millions of human beings in a small country seems therefore impossible. Still his host must have been enormous, and perhaps larger than any army of modern times. It contained people from forty-six nations. The flower of the troops consisted of Persians, who were well trained and armed; but they only amounted to ten thousand men. The remainder of the forces consisted of the various Asiatic nations within the circuit of the Oxus, the Indus, the Persian Gulf, the Red Sea, the Levant, the Ægean, and

the Euxine, and to these must be added, Egyptians, Ethiopians, and Libyans. Their arms and appearance were as different as those of people from the extremities of the earth. There were the Persians, with their gorgeous dresses and finely wrought armour; the Mysians and Libyans, who carried only spears of wood, with the point hardened by fire; other tribes who carried scythes; the Sagartii, who were mounted on horseback, and carried ropes with running nooses to catch their enemies; some armed with slings; and the Ethiopians, wearing lion skins, and using arrows made of reeds with flint heads. Such a miscellaneous assemblage was in fact an encumbrance, instead of a support to the small body of disciplined troops.

While the army moved westward through Thrace and Macedonia, it was accompanied by a numerous fleet, and to save his ships from being again wrecked on Mount Athos, Xerxes cut a canal for their passage through the promontory. The smaller Grecian states yielded when he entered their territory, but the spirit of Sparta, Athens, and others was roused to a determination for a general defence. Sparta, still holding the highest warlike character, was to have the lead. It was the time when the chief men of Greece were assembled at the festival of the Olympic games, and as these were deemed of a sacred nature, they were not allowed to be interrupted even by so urgent an occasion. Hence, ere united preparation was made, the great army had approached Thermopylæ,—a pass in the mountain-range between Thessaly and Locris, and the key to Attica and Bœotia.

It was in midsummer of the year 480 before Christ that here was performed one of the most heroic acts of self-devotion recorded in history. Leonidas the Spartan was stationed at the pass with three hundred of his countrymen, and a band of allies amounting to some thousands. In such a place, the immense host of Xerxes could act only in detail, and the Greeks would not be opposed by more than their own number at a time: thus they might hold out by beating one division of the enemy after another. A traitor, however, showed the Persians a secret path across the mountain. Seeing that his band would be surrounded, Leonidas sent off the greater part of his allies

and resolved with a thousand men to fight to the last. After a severe struggle, he and every one of his followers were killed. Their memories were long revered in Grecian history, and the place of their exploit was deemed consecrated ground.

It was impossible now to resist the progress of the invaders. The women and children were removed from Athens to Ægina and Salamis. Almost all the men were on board the fleet, and the Persians despoiled the city and destroyed its fine buildings. For food, however, they depended on their ships, and against them Themistocles directed the whole energies of Athens. His first opportunity presented itself at Salamis, where the narrowness of the waters rendered the large Persian fleet unwieldy and unmanageable: there he attacked it with his well trained sailors, and gained a complete victory. Xerxes, when he saw his fleet destroyed, found it necessary to withdraw the greater part of his army, losing thousands from cold and hunger. Three hundred thousand troops that he left behind him again ravaged the country, but they were met and defeated with immense slaughter at Plataea, by a united army under the Spartan Pausanias. The war continued for some years in a minor shape, the Greeks ever following up their advantages. At last, in the year 469 before Christ, after a decided victory by Cimon, a treaty was entered into, by which the Persian monarch abandoned his claim to all the Greek cities.

SECTION III.—TO THE EXTINCTION OF GREEK NATIONALITY.

Pausanias—Themistocles—Rise of Athens—Pericles—The Plague—The Peloponnesian War—Alcibiades—Lacedæmonian Victories—Lysander—Agessilaus—Epaminondas and the Thebans—Literature—Macedonia—King Philip—Subjugation of Greece—Education of Alexander—His victorious Career—Tyre and Alexandria—Darius—India—Death of Alexander—His Successors.

THE war had tended to the fame and aggrandizement of Athens, which had previously been considered subsidiary to Sparta. The treachery of the Spartan leader Pausanias contributed to sink the character of his country. He offered

to assist Xerxes in subduing the Greeks, if the king's daughter were given him in marriage, and himself made governor of Peloponnesus. Beginning to show the vanity and tyranny of a Persian satrap, he was recalled and deprived of his command; and being detected afterwards in a traitorous correspondence with the enemy, he fled to a temple. It was deemed sacrilege to offer him violence there, but the building was surrounded to prevent his receiving food, and he was only removed when about to breathe his last, that the place might not be desecrated by his death.

Themistocles, who had done essential service to the Athenians, encountered their displeasure, and was ostracized, as his rival Aristides had been. He afforded a melancholy instance of the imperfections of great men, since, in his discontent, he sought refuge at the court of Persia. He claimed credit with the Persian monarch, whether justly or not, for having contrived to serve his interest in the war, and he was received with hospitable magnificence; but it is said that he refused to fight against his countrymen. By his efforts, followed up by those of Cimon and Pericles, Athens was restored to greater grandeur and beauty than ever. A spacious harbour was made for the navy at Piræus, connected with the city by means of a peculiar fortification called the Long Walls. Pericles, like Pisistratus, but on a grander scale, adorned the capital with works of art, and encouraged literature; and so powerful and illustrious did Athens become during the period of his ascendancy, that his name has given a title to the first great literary and artistic epoch.

The ascendancy of Athens, and her haughty bearing to the other states, roused so much jealousy on the side of Sparta, that hostilities were at last commenced between them. By the sagacity of Pericles, a peace was established, and all seemed to promise the continuance of prosperity, when, in the year 431 before Christ, the quarrel was revived and continued ten years. It is known as the Peloponnesian war. In its third year, Athens suffered by a visitation of the plague, described with horrible accuracy by the national historian Thucydides. It was aggravated, if not caused, by the people both of the town and country being crowded together within the Long Walls. The dis-

ease struck its victims with appalling symptoms, and carried them off with great rapidity, while none went near the dying or buried the dead. When a family was once stricken, it was deserted, and it would only be known afterwards by the decaying corpses that the whole had perished. Pericles and his children were among the victims. The war continued with varied success, and with much rancour and cruelty. It was mixed up with a general question among the other states, of the aristocratic and democratic influence, the former allying itself with Sparta, the latter with Athens. At Athens the chief supporter of democracy was Cleon, the demagogue already mentioned. Finding fault with the conduct of the war, he got it into his own hands: he was at first accidentally victorious, but in a battle at Amphipolis with the Spartan Brasidas, he was beaten and killed. Brasidas himself, though victorious, also fell, and his loss inclined the Spartans to co-operate with the peace party in Athens headed by Nicias. In the year 421, the war was concluded by the peace of Nicias, which was to last fifty years.

But hostilities were very soon resumed. The Corinthians, jealous of the superiority arrogated by Sparta, established a separate interest with the small states, Argos, Elis, and others, over which she might exert a similar authority. A war which followed brought into exercise the peculiar genius of Alcibiades. He was the nephew of Pericles, and gave promise of succeeding to his influence. He was rich and handsome, very popular, and engaging in his manners, and had the reputation of possessing boundless abilities both for war and statesmanship, when he thought it worth while to use them. It almost increased the admiration for his capacity that he was dissipated and fond of pleasure. Yet his excesses sometimes brought serious consequences. In one night, all the statues of Mercury in Athens were mutilated. This was deemed an act of dreadful impiety, and people said that the wild, headstrong young statesman had done it in one of his drunken orgies. Alcibiades has been the model followed by those who have thought that they could unite the achievements of genius with the enjoyment of pleasure.

In the war with Sparta and Corinth, the steady disci-

pline of the Lacedæmonians was victorious in the end, and they gained the battle of Mantinæa. The Athenians next sent Alcibiades at the head of a magnificent expedition to support the Athenian interest among the Greek inhabitants of Sicily. It was then, however, that the accusations of impiety brought against him caused his recall. The war was conducted by the other commanders, Nicias, Lamachus, and Socrates; but after an unsuccessful siege of the city of Syracuse, the army was surprised and destroyed.

This was the most terrible and fatal calamity which had ever occurred to Athens. Deserted by her allies, the Spartans renewed the war against her with great advantage. In their despair, the Athenians, reinstated Alcibiades, but again dismissed him when they found that all his abilities could not turn the tide of fortune. The subtle Spartan politician, Lysander, secured the co-operation of the Persian governor of Asia Minor. Sparta was now making common cause with the eastern despotism against republican Athens. In the year 404 before Christ, Athens was blockaded by land and sea. Hunger compelled the crowded city to surrender on humiliating terms. The Long Walls and other fortifications were destroyed, and the fleet was carried away. The constitution was annulled, and the government placed in the hands of thirty citizens friendly to Sparta, called the Thirty Tyrants. They were afterwards deposed in an attack by Thrasybulus and a party of the banished citizens; but Athens never recovered her former greatness.

Sparta was now the leading power in Greece, but did not long retain her supremacy. She had a remarkable king in Agesilaus. Though his lameness and insignificance of person were apt to raise the prejudices of the Spartans against him, he became their idol, from his martial abilities. He desired to restore the old Greek spirit of opposition to Persia, and conducted a victorious campaign in Asia Minor. But the example previously set by Sparta was followed by the other states, which allied themselves with Persia, and compelled Agesilaus to return. The treaty of Antalcidas was concluded in 387, in which Persia dictated terms with the air of a conqueror.

The Thebans in the meantime arose, under Epaminondas, as a counteracting power to that of Sparta. Having sur

pressed a confederation in the Macedonian town of Olynthus, the Spartan army was invited by the oligarchical party to revolutionize Thebes. They accomplished this; but the banished democratic party, with some Athenian allies, restored the old constitution, and drove forth the Spartan garrison. In the subsequent war Sparta was humbled at the battle of Leuctra, and with difficulty preserved its own territory from conquest by the exertions of the brave and generous Agesilaus.

This period of intestine war and disaster was the most illustrious in the development of intellect; but it has been believed that though it came forth during the Peloponnesian war, it grew under the healthier auspices of the war of independence against Persia. In this age arose the great philosopher Socrates, who, as his friends have commemorated his sayings—for he wrote nothing which has been preserved—made the nearest approach possible in a heathen philosopher to the divine system of Christianity. He was sacrificed as a contemner of the gods and a corrupter of his age. He was followed by Plato, whose high-toned system of opinions has taxed the critical abilities of so many commentators, and who has had so large a circle of admirers and imitators. Greek tragedy was brought to perfection by Æschylus, Sophocles, and Euripides, and the follies of his age were lashed in comedy by Aristophanes. Thucydides gave the example of thoughtful and profound history. He was younger than Herodotus, whose simple narrations have been mentioned elsewhere, and older than Xenophon, who conducted the celebrated retreat of the ten thousand.

The disputes of the different Greek nations, and the general feebleness thus occasioned, were watched by the ambitious Philip, king of Macedonia, one of those countries of mixed and but partially civilized inhabitants, who were not looked on by Athens and Sparta as genuine Hellenes, yet spoke the language of the Greeks, and followed many of their customs. The reign of Philip began in the year 359 before Christ. He devoted himself to the military discipline of the hardy mountaineers who formed the greater portion of his subjects. He taught them to manœuvre in a peculiarly compact form, called the Macedonian phalanx, and

made them the most formidable troops of his day. He commenced his ambitious career by taking possession of two Greek towns, Amphipolis and Potidæa, which he considered as within the circle of his own dominions, and built near the former the celebrated Philippi, named after himself. The town of Phocis had been condemned at the instance of the Thebans for occupying lands belonging to the temple of Delphi; and Philip, taking advantage of the opportunity afforded by the dispute, attacked and conquered the Phocians, and was admitted, in place of their city, as a member of the Amphictyonic Council. The siege of Elatea alarmed the statesmen of Greece, and especially those of Athens, against the ambition of Philip. Demosthenes, the greatest orator perhaps that has existed in the world, roused the Athenians to resistance by those spirit-stirring orations which still delight every scholar by their terseness, simplicity, and rapid succession of bold and exciting exhortations. An alliance was formed with the Thebans, and an army collected. But it was undisciplined and ill commanded, and was defeated by Philip at Chæronea, in the year 338 before Christ. A funeral oration was pronounced by Demosthenes on the slain, and Isocrates, an orator of the previous generation, in extreme old age, committed suicide in his despair. Their anticipations were fulfilled, for the battle virtually extinguished the independent existence of the Greek states. They became part of the Macedonian empire; but it was the policy of Philip not so much to act the foreign conqueror as to be the king of all Greece. He respected the personal liberties of the people, and desired to raise in them a spirit of hostility towards the Persians, for the accomplishment of his ambitious views.

On his assassination, in the year 336 before Christ, his son Alexander, more illustrious than himself, and sur-named the Great, succeeded him, in the twenty-first year of his age. The highest expectations were formed of his career from his childhood. His tutor had been the celebrated Aristotle, the inventor of the art of logic, or of the best method of finding out what is true and separating it from what is false by means of the reasoning-powers. Many of the works of this philosopher are c

nected with the abstract sciences; but he had an eminently practical mind. He knew more than any other person, not only about the works of nature, but about men and their capacities and acts. His writings on politics have been thought so shrewd that statesmen might derive instruction from them at the present day. But, at all events, there is no doubt that, for the age and the people among whom he lived, his political views were very sagacious; and much of the career of Alexander must be attributed to the wisdom learned of him.

Before proceeding to his great eastern conquests he had to quell incursions on Macedonia by some wild mountainous tribes. It was rumoured in Greece that in this war he had been slain. On hearing it the Thebans revolted, and killed the Macedonian garrison. Preparations were in progress for a general rising; but the Thebans were put down with such rapidity and completeness, that the Greeks saw in him their master, and deemed it their policy to partake in the glories of his empire.

In the year 334, he formed a Greek army in fine discipline, commanded, under him, by four eminent generals, Clitus, Parmenio, Ptolemy, and Antigonus. With these he passed over to Asia Minor, and began his progress by solemn games on the plain of Troy, in commemoration of the Grecian heroes of the ancient war. Gaining a victory at the Granicus, he became master of Asia Minor. The Greek inhabitants of this country hailed him as their liberator, and made him more completely the monarch of the Greek people. A characteristic anecdote is related of this part of his career. In the city of Gordium, the ancient king, Gordius, had left a chariot dedicated to Jupiter. The pole was fastened to the yoke by a knot of bark-rope curiously tied, and it was predicted that whoever should untie it should reign over all Asia. Alexander cut it with his sword, and was deemed to have accomplished the prophecy. He then crossed the Cilician mountains, and encountered Darius and a numerous army, which he defeated at the celebrated battle of Issus. On this occasion the young conqueror distinguished himself more by a generosity very unusual in that age than by his military achievements. Along with a rich booty, the princesses

of the royal family, the mother, wife, and daughter of Darius, fell into his hands, and instead of dragging them contumeliously away as slaves, he treated them with courtesy.

In the meantime, Alexander proceeded with the subjugation of Judea and the adjacent nations. We have seen that he was more tolerant to the Jews than many of their other conquerors had been, and respected their observances. He attacked the neighbouring Phenician country, which, though a small district, has an interesting history. The Phenicians, with their celebrated cities of Tyre and Sidon, and their colony Carthage, to be mentioned in connexion with Roman history, had enriched themselves by commerce and adventure, and become more powerful than many great empires. The capture of Tyre was one of Alexander's most difficult achievements, for it stood a siege of several months. Angry at being thus interrupted in his victorious course, the ancient city was razed to the ground. He afterwards conquered Egypt; and, to supply a successor to Tyre, as a trading emporium, built the present city of Alexandria on the Nile. He now passed into the centre of the Persian dominions, crossing the Euphrates and Tigris. On the plains of Babylon he met the army of Darius, and though twenty times the size of his own, twice defeated it. Darius fled to the Bactrian mountains, and, much to the grief of his conqueror, was slain by a treacherous satrap. Alexander had been pronounced by the priests of the temple of Jupiter Ammon to be a descendant of that deity, and the oriental nations now contemplated him as a god on earth. Not content with adding the Persian dominions to his own, he proceeded to the Punjaub and other territories in Upper India, in which the British were lately engaged. His conquests from the north terminated near where those of Britain, coming from the south, ended. His most severe contests were with the hardy chiefs of Upper India. He proposed to carry his victorious arms through Hindostan; but the troops, becoming tired of ceaseless war and aggression, had long murmured, and become so discontented that he found it necessary to return. He sailed down the Indus, where the climate proved more fatal to his army than the hardships of war. The end of this illustrious prince is a sa'

instance of the vanity of human greatness. Establishing his court at Babylon, he indulged in a life of eastern luxury and excess, became capricious and half insane under the influence of dissipation, and drank himself to death, in the year 323 before Christ, and the thirty-third year of his age. He left behind him no successor fit to wield so extensive an empire, for his brother was imbecile, and his two sons were children. Perdiccas and Antigonus, by their adroitness rather than by a general admission of their right, successively exercised the chief command. There was a general combination, however, of the leaders against Antigonus and his son Demetrius, and they were beaten at the battle of Ipsus. The empire resolved itself, with subsidiary divisions, into three parts, two of which were respectively Syria and Egypt, and belong to the history of these countries: the third was the Grecian or Macedonian kingdom.

Greece Proper never recovered the liberty she had surrendered to Philip; and her subsequent history, until absorbed in the Roman empire, is that of decay. The Spartans lost their rigid virtues, and the Athenians lapsed into luxurious and spiritless indolence. Under the auspices of the state of Corinth, which had risen to considerable power, an effort was for some time made, about the year 250 before Christ, to restore Grecian independence through means of an Achæan league; but it was weakened by jealousies between Athens and Sparta, and subsequently declined.

CHAPTER IV.

ROME.

SECTION I.—TO THE END OF THE MONARCHY.

The early Inhabitants of Italy—The Etruscans—The Sabines—The Latins—Mythic History of the Origin of the Latins—The Story of Romulus and Remus—The Founding of Rome—Acquisition of Territory—Alba Longa—Constitution of Servius Tullius—The Tarquins—End of the Monarchy.

THE Romans, originally belonging to a small district, spread, partly by union with other nations, and partly by conquest, until their chief city was the centre of government of the whole ancient world. Their empire exercised more influence over modern Europe than any of the other great empires of antiquity. Even when it was overthrown as a power, the institutions it established remained, and still influence those of the chief European states.

The curiously-shaped peninsula, which, divided from the rest of Europe, stretches in a south-easterly direction into the Mediterranean Sea, is generally considered as the country of the Romans. Being separated by the Alps and the sea from the rest of the world, its boundaries were for a longer time those of the government than any other, and the greatest part of their history is that of Italy. At the beginning of the narrative, however, we find them inhabiting a petty province in a corner of the peninsula which ultimately formed but a small part of their mighty empire.

At the time when the history of this remarkable people begins, the Italian peninsula was occupied by various tribes of different origin and language. The district nearest to the Alps was inhabited by a branch of the Gauls, called by Roman writers Cisalpine, meaning, on this side of the Alps. On the western side of the peninsula, and to the north of the original Roman colony, was the terri-

tory occupied by the Etruscans, who exercised a great influence on the progress of Rome. Nothing is known of their origin, and very little of their history. They formed a confederation of twelve cities, governed by an aristocratic priesthood, who elected a head of the confederation. The distinctions and decorations of his high office were in use at Rome long after the separate Etruscan state had disappeared. They wore an ivory throne, a purple mantle, and the fasces, a bundle of rods with an axe in the midst, supposed to typify the magistrate's authority to punish by stripes or death. The Etruscans were, like the Greeks, an imaginative people, with mythical deities, whom they held in great reverence. They derived their auspices from the slaughter of animals, and auguries from the flight of birds. It is not known what proficiency they had made in literature, for the language they spoke has not been discovered. But we have abundant evidence that they had reached great perfection in art. Many fine ruins testify their acquirements in architecture. They had a remarkable taste in making gracefully shaped urns and other vessels in baked clay, decorated with groups of human figures and other beautiful designs. From the enormous numbers of Etruscan vases dug up from time to time, it would seem that their manufacture was very extensive, and that they were abundantly possessed by the common people. It is from this race that the Romans appear to have derived the taste and genius that softened their sterner qualities.

It is supposed that, before the arrival of the Etruscans, this territory, with the greater part of Western Italy, was inhabited by Pelasgians, the same human family to whom the Greeks owed their origin. In the north-eastern districts of the Peninsula were the Umbrians and Ligurians, nations which have left but faint traces in history. In the centre of the Peninsula, and in the neighbourhood of the Apennines, there was a cluster of communities called the Sabellians, who exercised a great influence in Roman affairs. They comprehended the Marsians, Pelignians, Samnites, and Lucanians; but are generally known in history by the common title of Sabines. Southward of the Tiber were the Oscans, held to include the Ausonians, Volscians, Æquians, with other tribes; and, lower still, there

were several distinct but comparatively obscure races, as Enotrians, Daunians, Peucetians, and Salentines.

Of all these, however, none seems to have been more small or obscure than the Latins, who in time gave their name to the people of Italy. Their district was bordered on the north by the Tiber, whence it stretched southwards to the river Numicus and the town of Ardea, and eastward to the Alban Mount. In its wider signification, in later times, the country called Latium was bounded by Etruria on the north, by Campania on the south, by the sea on the west, and by the Sabines on the east. The Latins, we are told, dwelt in thirty cities, of which Alba Longa was the head; and they are spoken of by their descendants as a free and brave people, who loved agriculture, and founded their religion on the tillage of the field and the fruitfulness of the earth. It was among them that the city of Rome arose, but they were not its founders.

As the more authentic accounts represented the early dwellers in this city as a band of freebooters, the Romans became ambitious of a higher origin, and connected themselves like the Greeks with the siege of Troy. The story afterwards thoroughly believed in by them was this:—Æneas, the son of Anchises, after making his escape from the destruction of Troy, wandered through many lands with a band of chosen followers. Led by portents and signs, he at last found that they indicated Latium as his place of final settlement. They named the place where they landed Troy. Latinus, the king of the country, at first intended to attack the strangers; but he ultimately made peace with them, and gave Æneas his daughter Lavinia to wife, while he resigned to him part of the Latin territory, on the condition of receiving assistance from him against Turnus, king of the Rutuli, with whom he was at war. Æneas then founded a town, called after his wife Lavinium. The arms of the Latins, through his powerful assistance, became victorious; but in a subsequent battle both Latinus and Turnus were slain, and Æneas succeeded his father-in-law. He himself fell in a battle against the Rutuli aided by the Etruscans; and as his body could not be found, it was believed that he had been carried up to heaven, and he was accordingly deified. His son Asca-

nus succeeded him, and is reported to have led the inhabitants away from Lavinium to the town of Alba Longa.

About three centuries now pass over, during which the descendants of Ascanius are supposed to have ruled in Alba, before we come to the next great legend connected with the rise of Rome. In the eighth century reigned one of the kings of this race named Numitor, whose throne was usurped by his brother Amulius. The goddess Vesta, who was the symbol of purity, was one of the ancient deities of the simple Latins, and presided at their hearths as a symbol of the pure affections which ought to prevail in the household. This deity had a temple, where, instead of a statue being raised, according to the usual practice, a sacred fire, the representative of her purity, was kept always burning. Young maidens of high birth were devoted to the task of keeping this alive, and being sworn to chastity and celibacy, formed a kind of pagan nuns. The deposed king had a daughter, Rhea Silvia, and to prevent her having offspring, the usurper placed her among the vestal virgins. But it was the object of the legend that the gods should interfere to defeat the wicked project of Amulius, and Rhea gave birth to twin sons, of whom Mars himself was the alleged father. Amulius ordered the mother and her offspring to be put to death. The children, placed in a cradle, were committed to the Tiber; but the river had overflowed its banks, and receding left the cradle on dry ground. A she-wolf, hearing the babes cry, carried them to her den and suckled them. It may be remarked that there is nothing preternatural in this part of the story, for it has often been proved lately, especially in India, that this animal has carried off young infants and reared them; but instead of becoming distinguished people, such unfortunate creatures have been little better than brutes. A shepherd Faustulus, alighting on the singular scene, brought the children to his wife Laurentia, who trained them in her hut with her own offspring. They received the names of Romulus and Remus; and as the young men grew stronger and more enterprising than the other shepherds, each headed a party of followers,—those of Romulus being called the Quintilii, and those of Remus the Fabii. They soon became the terror

of the neighbourhood, and among others attacked the shepherds who kept the flocks of Numitor on the private estates which he still preserved. They were brought before him for punishment, when they were found to be his grandchildren. Emboldened by the secret of their high birth, they formed more powerful parties, and attacking Amulius, slew him and restored their grandfather to his throne.

There now arose a bitter rivalry between the two brothers, for both were of the same age. They proposed to found a new city, but could not agree which was to rule over it, or where it was to be placed, for Romulus wished it to be built on the Palatine, and Remus on the Aventine Mount. According to old national superstition, they resolved to refer both the questions to the augury of the flight of birds. Remus, standing on the Aventine hill, saw a flight of six vultures. Romulus, on the Palatine, afterwards saw twelve. The one maintained that the augury was for him, as he had first seen the birds; but the other and his friends declared that the double number ought to carry the day.

Romulus acted on this view, and formed the sacred enclosure of the new city by drawing a furrow round it with a plough. He then built a wall, which Remus leaped over in scorn, and his brother slew him—an event always considered ominous of the strife and bloodshed which attended the history of the great city. The date of its foundation has been fixed by Roman authors at the year 753 before Christ; from which epoch it became the rule to calculate every event in Roman history.

If there were room in this abridgment for legendary history, it would be necessary to give the romantic story of the Sabines, and the combat of the Horatii and Curiatii, by which the territory of Alba Longa was attached to Rome. Whatever truth there may be in these narratives, it is certain that Alba Longa became attached to the Roman government, which gradually enlarged itself by thus absorbing neighbouring states. It is believed that the division of rank arose from this absorption; and that the original Romans were the ancestors of the Patricians or aristocracy, while the inhabitants of the newly attached states were the plebeians or common people. The city meanwhile

increased in magnificence; and the Capitol or fortress dedicated to Jupiter, along with the forum, the circus, and the great sewers which cleansed the city, are attributed to Tarquinius, who flourished at the beginning of the sixth century before Christ. His son-in-law and successor Servius Tullius enjoys the credit of having framed a new constitution, by which certain political privileges were secured to the common people, while it extended to property the influence previously restricted to birth,—an act by which he incurred the hatred of the aristocracy. The patricians were headed by Tarquin, called Superbus or the proud, son of the previous king of the same name; and in the insurrection which followed, Servius was assassinated.

Tarquin the Proud enlarged the territory of the Roman state by victories, and extended the city, adding to the public buildings; though it is sometimes questioned whether some of them are to be assigned to him or to his grandfather. A curious legend is connected with him. One day a sibyl or prophetic woman appeared before him, with nine books, which she offered him for sale at a certain price, but he declined to buy them. She departed, and having burnt three of the books, returned with six, still asking the same price for them. He again declined to be the purchaser, on which she retired, burnt other three, and returning, offered him the remaining three at the original price of the nine, which so roused his curiosity that he bought them. Whatever may be said of this story, it is certain that there were preserved in the Capitol some ancient writings, called sibylline books, which were consulted in times of national difficulty or danger.

Tarquin, though he had been raised by the aristocracy to keep down the people, became hateful, from his tyranny and the profligacy of his family, to those who originally supported him. One of his sons had committed such deadly wrong to the virtuous Lucretia, whose husband was related to the royal house, that a rising took place, headed by the celebrated Junius Brutus. The gates of the town were shut against the monarch, who was obliged to retire. With him ended the line of Roman kings, and the era of the Republic began about the year 500 before Christ.

SECTION II.—THE REPUBLIC TO THE END OF THE
CARTHAGINIAN WAR.

The Consulate—Junius Brutus—The Etruscan War—A Dictator—The Patricians and Plebeians—Agrarian Law—Censors—Plebeian Revolt—Tribunes of the People—Coriolanus—The Volscian War—Cincinnatus—The Twelve Tables—The Decemvirs—Capture of Rome by Brennus and the Gauls—A Plebeian Consul—Wars and Acquisition of Territory—The Carthaginians—First Punic War—Second Punic War—Hannibal—Fabius—Cannæ—Scipio Africanus—Destruction of Carthage.

By this revolution, as the accounts of it have been handed down, the hereditary monarchical form of government was abolished, and the plan of elected rulers was substituted. Instead of a king two consuls were chosen. They were nominated every year, lest they might make a party and found an empire if long in power; and two were appointed instead of one, that each might counteract the ambition of the other. The republic was immediately attacked, both from without and within, by a conspiracy of the Patricians. It is with these that the name of Lucius Junius Brutus is connected. The story told of him is, that as he had lost his father and elder brother from the cruelty of Tarquin, he pretended to be an idiot, that he might escape. On the occasion of the dreadful death of Lucretia, to the astonishment of all who saw him, he seemed to recover the possession of his intellect, and took a prominent part in the revolution which followed. As one of the consuls, he had to conduct the investigation against the royalist conspirators, among the most dangerous of whom he found his own two sons; but, instead of endeavouring to spare them, he insisted that they should be put to death. The new republic was in great danger from those states with whom the exiled royal family had allied themselves; and among these were the Etruscans, under Porsena, who threatened annihilation. The war against this people was celebrated for many striking acts of heroism. Thus Horatius, called Cocles or the one-eyed, while the Romans were destroy-

ing a bridge which the Etruscans attempted to force, stood with two others to prevent their crossing. Just as the beams were about to fall, he bade his companions pass; but for himself he resolved to wait until the bridge he had so well defended was completely broken down behind, resolutely facing the whole army of the enemy. At last, plunging into the river, he swam across, the hostile arrows falling thick around him, and reached the opposite bank in safety. Horatius Cocles, and Mutius Scævola the hero of another legend, long lived in Roman history, and exercised a great influence over the people: indeed it may be said that their influence prevails at the present day. Notwithstanding such acts of heroism, the Romans suffered much in the contest which followed the establishment of republican government, both from the supporters of the monarchy among themselves and the allies whom these found in other nations. Thus surrounded with difficulties, it was found necessary to appoint a Dictator, with absolute power. In times of danger, it was supposed better to give entire authority to one man, than to run the risk of defeat while waiting until the consuls and other functionaries should agree upon the measures to be taken.

From the fourth century before Christ downwards, the most material feature in the domestic history of Rome was the contest between the patricians and the plebeians. The former were always, by insensible degrees, gaining power and privileges. The laws of debtor and creditor bore with peculiar severity on the poorer classes. In their conflicts beyond the frontier, they left their small lands untilled, and finding themselves destitute, incurred debts to the patricians. If they failed to return the loan, or to pay the heavy interest, the penalty they underwent was an excessive one, and indeed it generally doomed them to be the slaves of their creditors.

The demand for an agrarian law was another source of much dispute. It is usual to speak of such a law as a project for the pillage of the rich, and the equal division among the people of all the property in a country. But this was not its object among the Romans. There were large tracts of land which belonged to the public, and it became the practice to let these to patricians at a certain

rent. From being tenants, however, they gradually assumed the character of owners ; and when attempts were made to get the lands out of their possession, they banded themselves together in resistance. The demand for an agrarian law, or a restoration of the public lands, was repeatedly made by the people, but it always rendered the patricians more oppressive.

At one time the plebeians resolved to leave the city and build a town for themselves on the sacred hill ; and Menenius Agrippa, sent to induce them to return, told them the celebrated fable of the belly and the members. They felt its applicability ; but before they returned, they stipulated that there should be certain officers appointed for the protection of their rights. Thus were established the Tribunes of the people. They were ultimately ten in number, and had the privilege of annulling any resolution of the senate or decrees of the consuls which appeared to be injurious to the popular interests.

Soon after the institution of these officers a severe famine occurred, and when corn was brought to the relief of Rome, Marcus Coriolanus, a great general but a haughty man, proposed that none should be distributed until the people had given up their tribunes. He was banished by a popular vote ; and in disgust took refuge with the Volscians, who, tempted by her internal disputes, were in arms against the republic. Coriolanus, placing himself at their head, led them victorious to the gates of Rome, and prepared to besiege it. According to the legend, his mother and wife interceded with him, and he agreed to spare his native city. Returning unsuccessful, the Volscian people rose in insurrection and put him to death. But Rome was still in imminent danger from her enemies, the Volscians, Veians, and Æquians, and many romantic stories are told of the heroism displayed by her citizens in the wars carried on against them. Thus, it is related that about the middle of the fourth century before Christ, the Roman army was surrounded, and destruction seemed inevitable. In this dilemma they sent to beg the assistance of Cincinnatus, a brave soldier whom they had neglected, and who lived in such modest simplicity that the messengers of the senate

found him at the plough. He soon raised another army, and saved his country by routing the enemy.

A few years after this event, the Romans are said to have got from Greece the celebrated laws of the Twelve Tables, and ten patricians, named Decemviri, were appointed to digest them into a form suited to Roman usages. These laws were so popular that the decemvirs were requested to remain another year in office. They then, however, became insolent and oppressive to the common people. A celebrated incident brought their unpopularity to a climax. One of them, Appius Claudius, became enamoured of Virginia, the daughter of an eminent plebeian leader, and betrothed to a man of her own rank. Claudius endeavoured to attain his object by claiming her in a court of justice as his slave, and her father, determined that she should die rather than be degraded, stabbed her to death. This excited the plebeians, who flew to arms, and taking possession of the Aventine hill, refused to submit till they had obtained the abolition of the decemvirate and the restoration of the old system.

The plebeians now struggled hard to have consuls of their own. When they prevented the raising of military levies, the patricians became much alarmed, yet haughtily said that they would rather have no consuls at all than that one of them should be a plebeian. The consular system was therefore suspended for a time, and the nation was put under the rule of military tribunes, some of whom were chosen from the plebeians. Sometimes, however, the patrician party succeeded in re-establishing consuls taken exclusively from their own body. The plebeians, however, were gradually acquiring a share of the supreme power in one form or another. They were much aided by the calamities brought on Rome by the invasion of the Gauls, who were emboldened by these domestic conflicts. They had at first attacked the Etruscan town of Clusium; and, holding that they were insulted and betrayed by ambassadors sent from Rome to mediate between the parties, they marched on that city. They met the Roman army on the banks of the Tiber, and put it to a shameful flight, on the 18th of July, 390 years before Christ, a day that was ever

after observed as a day of mourning. The citizens fled and left Rome open to plunder; about eighty of the priests and patricians, desiring to fall with dignity, remained in their curule chairs in the forum, dressed in their state robes. The ferocious Gauls were overawed by the sight of these venerable men thus sitting in stately quietness amidst the surrounding confusion. They thought they were not mortal beings, but rather the tutelary deities of the place; and one of them stretching forth his hand to stroke the beard of a venerable father, the senator, grievously insulted, raised his ivory sceptre and smote the barbarian to the ground. This was the signal for a general massacre. For several days the Gauls plundered and wasted the city; but the Capitol still held out. The enemy tried to reduce it by starvation, but they were themselves running short of provisions from their riotous living; and a treaty was entered into, by which they were to withdraw on being paid a thousand pounds weight of gold. The legend tells, that the Romans complaining of unfairness in the weighing of the ransom, Brennus, the hostile leader, insultingly cast his sword into the scale, exclaiming that it alone should settle the matter. But at this critical juncture, Camillus, one of their old generals, at the head of a large army, appeared at the gates of the city. He immediately attacked the Gauls, defeated them with immense slaughter, and drove them beyond the Roman territory.

Rome was so rapidly rebuilt, that the new city was said to have been completed in a year; but with peace returned dissension. The patricians revived their exclusive and oppressive claims, to which the plebeians, who had now grown much stronger, were resolved not to submit. Their able tribunes Stolo and Sextius, demanded three laws:—That there should be two consuls, one of them being always a plebeian; that no citizen should hold more than a certain amount of public land—about 500 acres—the remainder being distributed in small holdings among the people; and, lastly, that a modification should be made of the debts due by the plebeians. After a protracted resistance, all the three were carried in the year 363 before Christ. In the mean time, however, the patricians, seeing that the appointment of a plebeian consul would prevail against them, mar

aged to keep up their influence by the creation of the office of censors from their own body. It was the duty of these functionaries to determine each man's rank and position in the state, which necessarily gave them considerable political power. By this and other means the aristocracy contrived to retain a share of authority.

The Romans were now for many years occupied in wars of aggression against their neighbours, which generally ended in the enlargement of their own territory. They carried on a contest of nearly seventy years' duration with the Samnites, who, living in the valleys of the Apennines, were, like most mountain races, not easily subdued. At the same time they fought with the Umbrians, the Etruscans, the Cisalpine Gauls, and the state of Tarentum, which last power received assistance from Pyrrhus king of Epirus, one of the ablest generals of his day. After varied success he was defeated in the year 275 at Beneventum by Curius Dentatus, who took several elephants, and brought them to Rome to adorn his triumph.

The rising state was now, however, destined to contend with a still more formidable foe—the Carthaginians. This enterprising people, of Phenician descent, and settled on the northern coast of Africa, had greatly enriched themselves by foreign commerce, and possessed a fleet which gave them a vast naval power in the Mediterranean. The contest began about the possession of Sicily, which was held by the Campanian troops who had followed Agathocles, king of Syracuse. These having petitioned for assistance against their enemies and rivals of Carthage, who were making efforts to reduce the island, the Romans, probably with the design of taking it from both, consented. At first they were successful, even on the favourite element of their opponents; for they effectually imitated the build of one of their war-galleys which had been wrecked on the Italian shore, and equipped a fleet which beat off that of Carthage: they then carried the war into Africa. The Carthaginians, fearing the destruction of their city, sued for peace. The terms offered to them were however so humiliating, that they resolved to brave the chances of war. Under an experienced commander, Xanthippus of Sparta, they met the Romans near Tunis, gained over them a signal victory, and took pris-

over the Roman general, Regulus, renowned for his heroic devotion. During the war, which was continued with various success, they desired to have an exchange of prisoners, and sent their captive to arrange it with his countrymen, exacting from him a promise that if not successful he would return. Regulus, far from performing the mission with which he was intrusted, recommended that the Romans should not consent to an exchange; but he sternly resolved to fulfil his obligation to return, although entreated by his friends to secure his own safety. When he reached Carthage he met the fate he had anticipated, and was put to death with barbarous tortures. This, known as the First Punic War, ended favourably for the Romans, 242 years before Christ.

In the interval between it and the second, the Romans considerably enlarged their territory, and took possession of the islands of Corsica and Sardinia. They made a Roman province of the fine island of Sicily, off one extremity of the Italian peninsula; and at the other, after a desperate conflict, they subjected the Cisalpine Gauls, and, constructing roads through their territory, permanently annexed it as part of the republic. Looking, however, to their rivals, the Carthaginians, they beheld them pursuing the same policy, and extending themselves over the fertile regions of Spain, where they founded the settlement since called Carthagera. The Romans, to balance the African power in that peninsula, allied themselves with another Spanish settlement, Saguntum; and it became clear that the two aggrandizing states must soon come in contact, and that one of them must yield to the other. One of the most remarkable military leaders which the world has ever seen then arose in Carthage—Hannibal, the son of Hamilcar. The father had himself been a great general, and is said to have made Hannibal when a boy swear eternal hatred to Rome. He began by attacking and destroying Saguntum. This produced a declaration of war from Rome, and the young Carthaginian general (for he was only about twenty-five years old) resolved to attack that formidable power in a manner as bold as it was original. Subjecting Spain as a tributary state, he marched a large army, said to consist of 60,000 men, with a troop of thirty-seven elephants, to the Pyrenean mountains. He first crossed this

great chain and passed into Gaul. Traversing the south of France, he made his way over the Alps, and descended, like Napoleon in later times, into Northern Italy. With the inferior engineering of that age, this was a most wonderful achievement, and it is still a mystery how it was accomplished, or by which of the passes Hannibal crossed. He did not effect the passage without a great sacrifice of life among the eternal snows and dreadful precipices of the highest European chain of mountains. But his loss was compensated by recruits from the Cisalpine Gauls, who, only lately incorporated, were not attached to the Roman dominion. He successively defeated the Roman generals Sempronius and Flaminius; and had he marched on Rome, the approach to the city could no longer have been defended. Hannibal, however, did not intend to strike at the heart of the country, but to reduce it in detail,—a policy in which he was successfully met by the great Roman dictator Fabius Maximus. This general avoided a battle, which, in the circumstances, might have been fatal to the nation, but closely followed Hannibal's army, harassing it and taking advantage of mistakes, until he at last reduced it to such straits, that a soldier with less marvellous resources than the Carthaginian would have been utterly lost.

At last the Romans becoming discontented with this mode of warfare, demanded a decisive battle, and had their wish on the memorable field of Cannæ in Apulia, where the two armies met on the 2d of August in the year 216. The Romans, under the consuls Æmilius Paulus and Terentius Varro, numbered 80,000 foot and 600 horse. How they came to be defeated is one of the mysteries of Hannibal's career. It was said that he calculated the time when a wind would blow in their faces, and ploughed the fields to make it carry a cloud of dust. Forty-five thousand men, including many of the nobility, were slain. The consternation in Rome was great; and it is frequently used as an expression of public emergency and danger to speak of Hannibal being at the gate.

The spirit of the nation was, however, roused by the crisis. Those who had fled were declared infamous, and immediate measures were taken to embody a new army. The African conqueror, however, did not attempt to enter Rome,

but quartered his troops in the city of Capua, not far distant. Here, it is said, that the hardy soldiers of Africa and Gaul became so enervated by a winter of luxurious living and dissipation, that they did more to accomplish their own ruin than the hostile troops. In the meantime, the Romans prepared for the conflict with that perseverance and proud superiority to misfortune, which was the character of this remarkable people in their best days. Besides the Gauls, many others of the lately annexed provinces had taken part with the Carthaginians. It seemed, indeed, long doubtful whether they or the Romans were to prevail, and whether the world was to be governed by Italy or Northern Africa. Amid secondary conflicts, the warlike operations against the Sicilians, who had joined in the revolt, became unusually interesting. The chief city, Syracuse, stood a long siege. The defence was conducted by its illustrious citizen Archimedes, one of the most wonderful geniuses which the world has produced. He was a celebrated mathematician and engineer or mechanist. Many legends exist about the warlike engines which from time to time he invented to baffle the efforts of the Romans; but those who attempted to preserve accounts of them did not sufficiently comprehend them to do so accurately. When the city was taken, the victors showed no mercy. Archimedes would have been spared by the leaders, but an ignorant soldier slew him, when, as it is said, he was absorbed in his studies. Sad havoc was made among works of art in this capture, and a great city of the ancient world was destroyed by those who were raising up a greater. Capua and Tarentum fell like Syracuse, and were despoiled of their importance, being no longer the heads of states, but mere country towns under the dominion of Rome.

The Carthaginians were distinguished for their fickleness, uncertainty, and want of generous faith in their leading men. Hannibal felt this severely; for when they saw him unfortunate, and struggling against difficulties, they would afford him no aid. His brother Hasdrubal marched from Spain to his assistance with 60,000 men; but he was encountered near the river Metaurus and utterly routed by the sagacious Claudius Nero. His defeat and death entirely ruined Hannibal's prospects.

In the meantime, the celebrated Scipio Africanus drove the Carthaginians from Spain, and followed them home. They now required the aid of Hannibal to protect their city from destruction. He came, but his dispirited countrymen could not afford him a sufficient force; and the African campaign of Scipio terminated at Zama in the humiliation of Carthage. That proud state was compelled to take an oath to abstain from ever again fighting against Rome—to renounce all claims on Spain—to give up her fleet—and to pay a large sum as ransom. Scipio returned home in triumph, and the great Hannibal found it necessary to seek an obscure refuge in the court of Antiochus of Syria. Speedily, however, the Romans again encountered him as an ally of Philip of Macedon, when they took part with the Greeks against the ambitious projects of Philip; but it was never their practice to succour other countries without designs of supremacy over them. Some of the Greeks foresaw the coming yoke, and desired the assistance of Antiochus of Syria. Hannibal joined this monarch, but, no longer at the head of his own countrymen, he was not the same successful general as of old. Antiochus had to purchase peace by a cession of territory; and Hannibal sought the protection of Prusias, king of Bithynia, lest he should be given up to his Roman enemies. Not safe in this asylum, and having no other, he at last, according to a morality justified in pagan countries, put himself to death by swallowing poison, which he had long kept in a ring to serve his purpose in extremity. His death occurred in the year 183 before Christ, and in the same year died, in neglect and disappointment, his great opponent, Scipio Africanus.

During the occurrence of other important events, to be presently related, Carthage again raised her head. Her active citizens were improving and strengthening their territory, and restoring their ruined commerce. This awakened the jealousy of the Romans, who were now becoming too proud and absolute to admit of a rival; and it was determined, in the sententious language of Cato, that "Carthage must be destroyed." The Carthaginians roused their energies to meet the danger. During a long siege, attempts to carry the town by assault, or starve it into submission, were made in vain. At length the son of Paulus Æmilius,

the younger Scipio, had the merit, as it was deemed in Rome, of capturing the city. The renowned centre of commerce, the mistress of Spain, the rival of Rome, was left a heap of rubbish. After a dreadful slaughter, fifty thousand inhabitants were carried away as slaves, and Carthage became, in the year 146, the Roman province of Africa.

SECTION III.—THE REPUBLIC TO THE CATILINIAN CONSPIRACY.

Aggrandizement of Rome—Conquests in Greece—Greek Influence—Cato the Censor—Rise of powerful and ambitious Men—The Græchi—The Jugurthine War—Marius—The Social War—Mithridates—Sylla—Pompey—Catiline—Cicero.

ROME, from the time when her powerful rival began to sink before her preponderance, commenced to absorb by degrees the other neighbouring territories. Greece, fallen from her ancient greatness, was necessarily under the influence of the chief power in the Mediterranean. It was thus controlled by the republic, though not yet strictly a Roman province. Perseus, the luxurious and profligate king of Macedonia, relying on his wealth, excited a quarrel with Rome. In a decisive battle he was signally defeated, and, along with his family, formed part of a triumphal procession through the streets of the capital, where his immense treasures and works of art were displayed among the proud and grasping conquerors. Macedonia speedily afterwards became a province of the republic. The Achæan Greeks still maintained a feeble struggle for independence, but they too were soon crushed, and the symbols of their national greatness were removed to Rome.

The republic, which had made so small a commencement, was now marching on to the supremacy of the known world. Spain was held to belong to the Romans by the conquest of Carthage, but she continued to offer considerable resistance. The siege of Numantia, in the year 135, became memorable by the stern obstinacy of the citizens, who, when all hope of successful opposition was over, put themselves to death rather than yield. But this availed nothing, and Spain, along with Northern Africa, Greece, and nearly all the countries touching the Mediterranean was numbered among the Roman provinces.

These conquests produced a remarkable change in the character of the Romans. They had their good and their bad effects ; but, from want of a firm government, and a proper control over powerful individuals, the bad predominated. Among the advantages were a love of learning and art imbibed from Greece. Many eminent men became patrons of letters, and Rome produced two of her great authors, Plautus and Terence, both dramatists. Architecture and the other arts were cultivated in imitation of the Greeks. These polished foreigners became the fashion at Rome, where they ventured even to sneer at the hardy strength which had subdued them ; and they may be said to have revenged themselves, by inoculating their conquerors with vices which led to feebleness and effeminacy. A party, of which Cato the censor was the memorable leader, endeavoured to stem these innovations. He was enabled sternly to suppress the dissolute spectacles and other practices which, he believed, tended to nourish vice ; but, along with these, he made war against the fine arts and the new literature. He would have extinguished both if he could, and succeeded so far as to banish the Greek philosophers from Rome, and close the schools of oratory. In the meantime conquest and oppression tended to demoralize the Romans. Those who were enriched by foreign plunder became dangerous to the state, and their residence among subdued dependants gave them notions and habits inconsistent with free institutions. Slavery was always a blot on Rome, as on other pagan empires. When the proconsuls, or proprætors, as those who managed the provinces were generally called, returned home with their ill-gotten wealth, they brought numbers of slaves in their train, and began to despise and oppress the poorer citizens. A new war of class with class arose, and again there was a demand for an agrarian division against the grasping patricians—at all events, for a renewal of the restriction of five hundred acres to occupants of public land. The Gracchi, descended from the illustrious Scipio Africanus, adopted the popular cause, and became its victims. It is always questioned whether they were sincere, or were merely trying to acquire power and popularity. Some of their proposals seemed to have very questionable objects,—such as an interference

with the freedom of the trade in corn, in giving a bonus on that sold to the poorer classes. In the later days of Rome this was adopted, and led to the demoralization of the lower classes, who were converted into a sort of paupers, being supplied with food at other people's expense. But it is probable, from the bitter enmity of the patricians towards them, that the projects of the Gracchi have been exaggerated. They rendered Tiberius Gracchus, the censor, offensive even to the populace, by charging him with designs to destroy the constitutional protection of the tribuneship, and he was slain, with three hundred of his followers, in an election of tribunes. His younger brother, Caius Gracchus, had a bloody encounter with the patrician party at one of their popular assemblies. He was defeated, after many of his adherents were killed, and, wandering in despair, desired a slave to put an end to his wretched life. He was thus slain in the year 121 before Christ.

Meanwhile, with all the proud supremacy of Rome, she was shaken more than once by those countries which she despised as barbarian. The Jugurthine war was a memorable event in her history, lasting six years, and ending in the year 106 before Christ. Jugurtha, connected with the sovereigns of the African kingdom of Numidia, had risen, by the murder of his relations, and other crimes, to the throne. He was such an unscrupulous potentate as may be found at the present day near the French possessions of Algeria, or the British territories of Southern Africa. The Roman authority was appealed to on the part of Adherbal, who maintained himself to be the rightful heir. It was said that, in those degenerate days of Rome, Jugurtha was able to bribe influential Roman statesmen by his wealth, and even to seduce the troops sent to attack him. The popular party, desirous to show that the patricians had been corrupted, called over Jugurtha to give evidence. But this wily barbarian successfully played his own game, as well as that of his friends in Rome; and by his riches and intrigues had nearly succeeded in an attempt to murder one of the Romans from whom he had most to fear. He was ordered to return to Africa, and an army was sent against him. It was defeated, and some maintained that this disgrace had been caused by the bribes of the Numidian usurper

and despot. But the Romans heard, with still further indignation, that those of their soldiers who had been spared were subjected to the indignity of passing under the yoke—an insulting symbol of inferiority. The citizens declared that the state was betrayed by its aristocratic leaders, and Metellus, an upright and honourable general, was sent to Africa, where he restored the honour of the Roman arms. But a democratic spirit had been aroused, which required some further concessions to appease it. Marius, a man of obscure origin, but of great capacity, was the favourite of the people. He had served in the army of Metellus, with whom he quarrelled, not inclining to submit to the etiquette exacted by the haughty patrician. Returning to Rome, he was appointed consul by acclamation; and being now the superior of his former commander, he conducted the war with such energy, that Jugurtha was forced to seek refuge in Mauritania. There he was treacherously betrayed by his confederate; and being brought to Rome, suffered the cruel death of starvation. Whatever his crimes to his relations and countrymen may have been, to inflict such a punishment on him because he was their enemy, was unworthy of so great a people as the Romans.

The consul Marius stands among the proudest names in the history of Rome. On the borders of the extended Roman territories there burst in hordes of fierce barbarians from those distant lands over which they had not yet extended their empire, but whose inhabitants were destined at no very remote period to pass beneath their rule. They were called by the general names of Cimbri and Teutones, and appear to have belonged to the Gothic tribes of Germany. In Carinthia, on the banks of the Rhone, and in other places, they repeatedly defeated the forces sent against them. It seemed as if they were to close upon the proud republic and destroy it. The consul Marius, however, relieved it of both the formidable bodies in the year 102 before Christ; defeating the Teutones near Aix, in the present country of France, and the Cimbri in Upper Italy.

But he had a more difficult task before him. As a plebeian consul, the idol of the people, on whom his genius and success cast lustre, the aristocracy disliked him, and he

somewhat returned the dislike. He was often committed by the acts of his followers, and especially by Saturninus, whose excesses compelled the consul to disown his championship. This demagogue, however, made a strong party, and bade fair to tyrannize over both Marius and the aristocracy. Many of the men in highest place yielded to him and went with the current; but the consul, who was appealed to by his old opponents as well as by his friends, stood firm, besieged Saturninus and his troops on the Capitoline hill, and, compelling them to surrender, had the leader and the most guilty of his followers executed. Marius retired for a time from public life in the beginning of the latest century before the Christian era, but he left a very serious dispute behind him. Like most generals, he desired to reward his troops according to their services. Many of them were from the districts which had become at a comparatively late period parts of the republic. Rome, however, still maintained the insolence of a conqueror, and drew a distinction between the citizens of her original territory and those even of the rest of Italy. Marius had conferred the right of citizenship on some of the most valuable of the Italian allies, many of whom had on previous occasions been so admitted without objection. Now, however, when the vast increase of the Roman dominions rendered such a policy more necessary, some narrow-minded citizens, both patrician and plebeian, not only opposed such an extension, but wished to disfranchise those who had been admitted; and in the year 95, the consul Licinius Crassus, with the disaffected Mucius Scaevola, obtained a law by which all those from the provinces who resided in Rome as citizens should resign their usurped privileges, and take rank as the citizens of their own provincial communities. A general determination was felt through the Italian states to be placed on an equality; and at length the Samnites, Marsians, and other Sabelline tribes, united themselves in a general confederation, and declared war against Rome. They threatened to destroy the city and make a new capital of Italy. Their outbreak had the effect of extending the right of citizenship to other states—Latins, Etruscans and Umbrians—to prevent them from joining the confederacy; and what rendered it the more formidable was t'

number of slaves in Rome who had rebelled, and of themselves threatened the safety of the state. It was deemed necessary to give many of them their freedom; and thus was brought about the immediate abolition of the haughty restrictions of the Romans. A long and bloody conflict, commonly known as the "social war," arose out of this confederacy. The Romans, chiefly led by Sylla, were ultimately victorious; and it was found necessary to extend the right of citizenship to the allies, as they were termed, though in a restricted form.

The social war being over, another and no less imminent danger threatened Rome from a distance. Still extending the influence of the state, it was the practice for the Roman representatives at the courts of the Eastern princes to take some part in questions arising about the succession to thrones or the extent of dominions. Allies so powerful were often courted by aspirants; and when the Romans placed their own friend on the throne, they established an influence over him which often led to a conquest of the state.

An ambitious and profligate prince, Mithridates, otherwise called Eupator and Dionysius, whose original kingdom was Pontus, on the Euxine Sea, having increased and strengthened his dominions, thought himself sufficiently powerful to make a stand against this system of aggression. He attacked two of the neighbouring princes who were under Roman influence in Cappadocia and Bithynia, and defeated them, along with a force sent to the assistance of the latter. He overran the province called Asia, and prevailed on the inhabitants to rise and murder all the Romans living among them. Historians say that eighty thousand were thus killed at one time. Sylla was sent at the head of an army to punish this dreadful outrage; but Marius, tired of retirement, coveted this command; and a majority of the allies, or newly made citizens, voted for him. Thus, unfortunately, at the commencement of their emancipation the provincial citizens were arrayed against the capital. Sylla, who was yet with the army in Lower Italy, determined not to give up his command, and marched on Rome. Marius was compelled to flee. He wandered about, encountering extreme hardships, which could ill be borne by one considerably

past sixty years of age and with a broken constitution. He was at length taken prisoner in the marshes of the river Liris, and ordered to be put to death. It is said, that when a Cimbrian soldier approached him to execute the order, he cried out, "Wretch! darest thou slay Caius Marius?" and that the man was overawed by the dignity of the fallen leader. The people of the district were now affected with compassion for one who had suffered such reverses, and favoured his escape to Africa. He was ordered by the prætor, however, to leave the province; and he is said to have bidden the messenger tell his master that he had seen Caius Marius sitting as a fugitive among the ruins of Carthage. This celebrated man, after the changes which occurred in Rome, returned to pursue a brief course of success, not accompanied by reputation. With the democratic leaders Cinna and Sertorius, followed by a band of adventurers, he attacked Rome, then defenceless. The city soon surrendered, and the chief citizens, especially those of the aristocracy, were slain. In the year 86, Marius was again chosen consul, but he survived the selection he had forced on the state only a few days. Excesses by which he sought to stifle the voice of conscience are said to have caused his death in his seventh consulate and seventieth year.

In the meantime, Sylla mercilessly pursued the war against Mithridates. Athens, and other parts of Greece, bore the brunt of the conflict in slaughter and pillage. After several defeats, Mithridates submitted to terms which enlarged and strengthened the Roman dominions in the direction of Asia. Returning to Italy, Sylla resolved to punish the Marian faction; for, on that great leader's death, his adopted son, also called Marius, became consul, and kept up his party. They were defeated in several engagements, and the younger Marius committed suicide. This war was conducted with almost unexampled ferocity; and after one of the battles gained by Sylla's troops at the gates of Rome, eight thousand of the vanquished were put to death before the eyes of the citizens. He was determined to exercise his power to the extermination, if possible, of the democratic party, and the final ascendancy of the aristocracy. A list of enemies was drawn up by him, called a *proscriptio* or proscription, and believed to have been the

earliest use of that terrible word. All the persons in this list were made outlaws. Any one who pleased might not only kill them with impunity, but was entitled to a reward, according to the number slain by him. The Romans suffered on this occasion for their tyranny to the slaves, for even that degraded class were permitted to slay the proscribed, and their servility would naturally tend to make them more ruthless and cruel than free citizens. The descendants even of the proscribed lost their rights of property and citizenship. By so dreadful a scourge being let loose on the city everything was terror and despair, while the murders went on from day to day, until they reached many thousands. In the midst of this scene, Sylla had the ceremony of a triumph, and took the designation of Felix, or the Fortunate, and was appointed dictator for an indefinite period. In the progress of re-establishing aristocratic power he destroyed that of the popular tribunes. He strengthened the military power, and attached it to himself by granting lands to soldiers and forming a well-paid body-guard. At the height of his authority, having, as it was said, brought about the reorganization he desired, he abdicated, and retired to Cumæ, where he died the following year, 78 B. C.

We have now reached the period when Rome, losing her republican institutions, submitted to the rule of one powerful man. She owed this change mainly to two great acts of national injustice—the institution of slavery and the continued increase of her territory by oppressive foreign conquests. To protect her from the slaves at home, and the consequences of her wars abroad, it became necessary that she should intrust extensive power to military leaders, who employed it in subjecting their country. Sertorius, the prætor, who, though a democratic leader, was a man of considerable merit, rallied the followers of Marius, and held out against the Roman arms in Spain until he was treacherously assassinated. The general by whom he was opposed was the celebrated Pompey—affluent, high born, and ambitious. Though the chief of the aristocratic party, he was systematically affable, and became popular with his humbler fellow-citizens. After finishing the war in Spain, he returned home to undertake a more serious contest. The slaves were

now an immense body, consisting not merely of the humble drudges who did field or household duty for their masters, but of men trained to arms, who fought as gladiators for the amusement of their cruel and luxurious owners. Some of these experienced warriors, stung by their degraded position, assembled in a body, broke open the prisons, and roused their brother-slaves to fight for their freedom. Their numbers increased to seventy thousand men under the command of Spartacus, who, had he been successful, would have been immortalized as one of the most illustrious of liberators. But their undisciplined ranks fell before the better organized troops of Pompey, and Spartacus was killed,—his death being followed by a dreadful slaughter of his followers.

Pompey increased the influence which this service gave him by a successful campaign against Mithridates. The eastern despot, driven to extremity, committed suicide; and the youthful general became the conqueror of a new empire to be added to the already unwieldy territory of Rome. This occurred 66 years before the birth of Christ; and while Pompey was absent, the safety of the state was threatened from a new quarter. The success which had attended bold and unscrupulous attempts, prompted Lucius Catiline to conspire for supremacy, with a band of followers who professed to represent the popular party. From the speeches of Cicero and the vivid account of Sallust, Catiline has been generally deemed a profligate flagitious man, whose real motives were selfish or aristocratic, and whose pretence of popular principles covered the vilest treachery; but some suppose that the baseness of his designs has been greatly exaggerated. They were counteracted by one of the remarkable men of that age so illustrious for genius—Marcus Tullius Cicero, the orator. Cicero was a man of humble birth, and from the aristocratic tendencies of Rome at that time, there were many impediments in the way of his success. But his genius and perseverance overcame them all, and he was chosen consul. He was a wonderfully powerful orator; and as it was the practice then to prepare speeches elaborately before they were delivered, those of Cicero have been preserved as permanent essays, and are much read and admired at the present day. He wrote many other works, chiefly of a moral and critical tendency, remarkable for their

sweetness and nobleness of sentiment, and the beauty of the language. It is uncommon to find the weakness of vanity in a man so highly gifted. But Cicero was singularly subject to it; and his exultation regarding his own conduct in the affair of Catiline subjected him to much ridicule from men far inferior to himself. Having discovered the designs of the conspirators, he unmasked them to the senate in four speeches, the grandeur of which filled his audience with wonder and indignation. The plotters thus detected fled, and Catiline was killed in battle in Etruria.

SECTION IV.—FROM THE ASCENDENCY OF JULIUS CÆSAR
TO THE DEATH OF MARCUS AURELIUS.

Julius Cæsar — The first Triumvirate — Cæsar's Wars — Invasion of Britain — Cæsar and Pompey — Cæsar supreme — His Death — Brutus and Cassius — Antony and Octavianus — Second Triumvirate — The Empire — Augustus, Arminius, and the Germans — Tiberius, Caligula, Claudius, and Nero — The Christians — Vespasian and the Antonines.

ANOTHER man still more remarkable than Cicero was now rising to eclipse all the great men who gave lustre to that brilliant period. This was Caius Julius Cæsar. He was born in the year 100 before Christ, and being connected with Marius and Cinna, thus started in life as a member of the popular party. A diligent student, a minute observer of men, and accustomed to self-control, he was not only the first statesman and soldier of his age, but the ablest historian; and his account of the wars in which he was engaged, and the countries with which they made him acquainted, is almost unmatched for clearness and simplicity, and will be read with delight as long as the Latin language remains. By his liberality, munificence, and unostentatious manners, he early became a favourite with the people. When forty years old, he had mounted gradually through several high offices in the state, until he was appointed consul along with Bibulus, who was chosen by the aristocratic party to balance his influence. He was now the rival of Pompey, whom he bade fair to supersede. But the two agreed for a time at least to unite together in governing Rome. They took to their aid a third person, Crassus,

whose co-operation was convenient in deciding on the one side or the other when the two potentates entertained opposite views. The three rulers, sometimes called the Triumvirate, divided among themselves the government of the Roman provinces, which now nearly corresponded with the whole known world. Crassus, rich and fond of oriental luxury, adopted Syria as his province; but he was not fortunate, and in a conflict in Mesopotamia he was defeated and killed. Pompey chose the government of Spain, but being ambitious of supremacy over the whole empire, he remained at Rome. Cæsar took the command of the large district generally called Gaul, of which only the most southern portion had been attached to Rome before his campaigns. In the long war he now conducted, not content with subduing Switzerland and the territories on the west of the Rhine, he twice crossed that river and invaded Germany. Finding that a spirit of insurrection was kept up among the northern conquered tribes by their vicinity to the savage island of Britain, with whose free inhabitants they preserved an intercourse, he determined to inflict severe punishment on the hardy people who thus impeded his important conquests on the continent. In the year 55 before Christ, he crossed the Channel, and landed in Kent with 12,000 men. The great conqueror was astonished by the fierceness and warlike energy with which the barbarians received him. On that wild coast his fleet was nearly dashed to pieces. The natives, summoning courage from this disaster, pressed him hard, and it was with some difficulty that he refitted his vessels and put to sea.

His departure had much the appearance of a flight; and although little was to be gained in Britain, yet as it was necessary to terrify the people, and keep up the moral influence of the warlike superiority of Rome, Cæsar returned in the following year with an army upwards of 30,000 strong. He still met with a resolute resistance, and it was only after a hard contest that he compelled Cassivellaunus, the chief or king under whom the Britons mustered, to beg for peace, and agree to pay tribute; but this was little better than a form, and Cæsar was glad to abandon the scene of so many unprofitable contests, leaving the country tributary in name but unsubdued in reality.

But the commander was now called upon to contend for a greater empire. His influence as a distinguished general, with a devoted and well disciplined army, aroused the jealousy of Pompey and his followers, who numbered a large body of the old republicans. Cæsar was ordered to give up his command, and return to Rome. But there was a party who desired that Pompey should be deprived of his growing power; and two of them, tribunes of the people, Antony and Cassius, driven from the city, went to Cæsar's camp, and besought him to rescue the state. He now tried the temper of his troops, and found that he could rely on them. The little river Rubicon was the boundary between Italy and Gaul, which it was criminal for a general on foreign service to cross with an army unless by the direction of the senate. When Cæsar came to its bank, he is said to have hesitated; but at last, leaping into the stream, he waved his sword, exclaiming, "The die is cast." From this incident it is usual to say that a person who has taken some step which cannot be recalled "has passed the Rubicon." Pompey, utterly ignorant of his position, was indulging the easy confidence often inspired by long and uninterrupted success. He thought that Cæsar's troops would immediately desert him, but they proved faithful; and it soon became apparent that the new levies for the protection of the city would desert to the renowned conqueror of Gaul. Pompey ignominiously fled on the approach of his rival, who took possession of Rome. The terrified citizens expected the slaughters of Marius and Sylla to be repeated, but Cæsar was both too wise and too humane to perpetrate such outrages, and he endeared himself to the people by his clemency. Pompey, with many of his luxurious followers, had taken refuge in Brundisium, and when the conqueror approached he fled across the sea to Epirus. After reducing an army in his opponent's interest which held out in Spain, Cæsar returned to Rome, where he was appointed dictator, and gained the good opinion of the people by holding the office for a few days only, during which he carried several popular ordinances. He retained the more constitutional office of consul.

Pompey, whose resources were far from exhausted, was still at the head of a considerable army, and Cæsar passed over to Greece to decide with him in a last contest the fate

of the civilized world. At Pharsalia his veteran troops, though only half the number of the enemy, gained a final victory. Pompey fled to Egypt, where Ptolemy, the licentious king, put him to death to gratify Cæsar, who, however, had a mind above the spirit of low revenge. After triumphs over Ptolemy in Egypt and the son of Mithridates, Cæsar found great disorders in Rome, where an unscrupulous and ambitious man, Dolabella, who had acquired much influence, tried to enlarge it by projects injurious to property. A decided majority of the citizens, and especially of those who had property to lose, were now disposed to extend to Cæsar any power or rank which would enable him to protect them. A party of the old republicans, however, consisting of men who had been his own friends, saw his ambitious aims, and desired to stop his career. Some of them joined the friends of Pompey, who were making head in Africa in alliance with Juba, the king of Mauritania. Cæsar gained over them, in the year 46 before Christ, the great victory of Thapsus, which humbled his last effective enemies, and placed him at the head of the government. From this period Rome virtually ceased to be a republic; and the celebrated Cato, foreseeing this fate, deliberately put himself to death after the battle.

Cæsar was now made dictator for life. He enacted many useful and popular laws, and enlarged and beautified Rome. He was not, however, destined long to retain his glory. His great supporter Antony desired to invest him with the kingly forms adopted by the eastern despots; but it was evident that a large party were opposed to the innovation, and Cæsar wisely declined the crown, but in such a manner as to make it evident that he would assume it when a better opportunity offered. Some of his old republican friends now determined to put him to death. In the year 44, and on the ides of March, that is to say on the 15th of that month, he determined to preside at a senate held in the Hall of Pompey, though he had received many seemingly prophetic warnings of his danger. Here he was murdered by Cassius, Casca, Brutus, and others, his dying words conveying a gentle reproach to his old friend in the words—*et tu, Brute*—"and thou, Brutus."

Octavianus, the nephew of Julius Cæsar, became t'

heir of his fortunes and cause. From early youth he had shown a careful and calculating temper. While Mark Antony roused the feelings of the common people against the murderers of the dictator, Octavianus kept his own counsel, and, with some followers belonging to the army of his uncle, awaited the turn of events. The old republic was now in its death struggle. Its supporters were chiefly among the aristocracy; while the common people, who had been roused by Antony to look on Cæsar as their peculiar champion, favoured his nephew. A dreadful period of anarchy followed, through which it is difficult to see the truth, as each party accused the other of great crimes. It would appear that the most eminent and victorious of the Romans were the supporters of the old republic, and yet they had the assassination of Cæsar to answer for. On the other hand, Antony, with Octavianus and Lepidus, in the year 43 before Christ, formed a second triumvirate, which, employing the humblest of the people, and stirring up their passions, occasioned many slaughters, and shed the best blood in Rome. The illustrious Cicero was among their victims. It shows how much the citizens of Rome were brutalized by anarchy and internal conflict, that the orator's head and hands were exposed by the direction of Antony in the market-place. The republican party, rallying round Brutus and Cassius as the supporters of the old system, retired to Macedonia, while the triumvirs triumphed in Italy. On the celebrated plains of Philippi a singular contest took place. Brutus was victorious against Octavianus; while Antony defeated Cassius, who, in pursuance of the high-wrought feelings of the republicans, which had risen to a sort of frenzy, fell by his own hand in the belief that the cause was lost. Brutus thus weakened was beaten by the combined forces, and then he, too, committed suicide. The example was followed by many others, who made themselves martyrs to the cause of the republic by escaping from the burden and struggle of life, instead of remaining to do what they yet could for the principles which their consciences approved.

On the destruction of the republican party, the triumvirate divided the command of the Roman world. Antony took the glittering Eastern empire—Lepidus chose the

African provinces, but he scarcely entered practically into possession of power. Octavianus, with deep calculating wisdom, preferred to command in Italy, which he knew must be the centre whence the rest of the world would be governed. The remainder of the life of Antony, and his enslavement to the charms of the famed Cleopatra—the Egyptian queen of the race of the Ptolemies—is more like an eastern romance than a serious history. It was felt in Italy that he was sacrificing the conquests of Rome to his infatuation; and Octavianus, supported by the senate, conducted a war to deprive him of his power. Being defeated in a sea-fight at Actium; fought 31 years before Christ, he adopted the republican alternative of suicide, and was followed by Cleopatra, whose method of self-destruction has been the foundation of many marvellous stories. Octavianus received from the senate and people the title of Augustus, meaning *sacred* or *venerable*; and that of Imperator or Commander, commonly translated Emperor. The senate, consuls, and other republican institutions continued, the emperor being properly the chief servant of the state. The people, tired of contests, were glad to submit to his firm government. The dominion of Rome was extended, magnificent buildings and other public works were raised, and costly luxuries introduced. At the same time it was the age of Rome's literary greatness, producing Virgil, Horace, Ovid, Sallust, and Livy.

Before the death of Augustus, which happened in the fourteenth year of the Christian era, the northern barbarians, as they were called, or German tribes, made the first decided stand against the progress of Rome to universal dominion. Notwithstanding considerable conquests by Drusus, the son-in-law of Augustus, only an imperfect dominion was exercised over the vast territories stretching northwards from the right bank of the Rhine. A prince of the tribe of the Cherusci, named Arminius, or, as the Germans now call him, Hermann, was placed at the head of a combination of tribes. The governor, Quinctilius Varus, who had a contempt for the barbarians and their capacity, allowed the combination to become formidable, and then thought it could be attacked and dispersed with ease. But the large army under his command was surprised and defeated with

immense slaughter in the place now called the Teutoburger Forest. By this defeat the Romans lost for a time the command beyond the Rhine, and its moral influence appears to have been considerable in creating a spirit of resistance among the northern nations. Hermann was afterwards treacherously killed. He has been regarded by the Germans as their first great national hero, and they have lately erected a monument to his memory. Germanicus, the son of Drusus, endeavoured to restore the Roman dominion, but he was recalled through the jealousy of his uncle the emperor, and the influence of the Roman arms again declined. This emperor was Tiberius, the first of those whose crimes disgraced humanity. His minister, and the accomplice of his crimes, was Sejanus—a name doomed to everlasting infamy. In the year 37 A.D., the emperor, exhausted by licentious indulgences, was supposed to be sinking in a lethargy, and arrangements were made to enthrone a successor. He suddenly recovered, however, and those near him, fearing his vengeance, put him to death by suffocation.

Caligula, his successor, if not so disgustingly profligate, was even more cruel, and his inhumanities having a capricious character indicating insanity, from which no one could be secure, he was put to death by the prætorians, who formed the imperial body-guard. The next emperor, Claudius, had scarcely a more honourable reign; and in the year 54 A.D., he was poisoned by his wife to make way for her own son, who even among these monsters bore the palm, and his name of Nero has been ever proverbially associated with cruelty. Unsatisfied with the blood of mere strangers, he sought that of the persons who had the strongest claims on his affection. He murdered not only his wife and his stepbrother Germanicus, but the mother who had stained herself with crime to raise him to the throne. His conduct was as eccentric as it was horrible, and he occupied himself with committing wholesale murders, with whimsical and ludicrous incidents, for his amusement. A great conflagration having occurred in Rome, Nero was accused of setting fire to the city in one of his mad frolics. To remove the charge from himself, he directed it against the Christians, who had for some time been increasing unnoticed in various parts of the empire, and many of them

were tortured and persecuted to death. It is in reference to this occasion that the Christians are first mentioned in Roman literature, where they are referred to by the historian Tacitus as a superstitious and mischievous body. Nero, terrified by a mutiny in the army, was put to death by his own desire. The emperors who successively followed him, Galba, Otho, and Vitellius, were men of only an inferior degree of brutality and wickedness.

Though there had thus been a succession, however, of profligate rulers, the real downfall of the empire had not arrived. The emperors were not yet entire despots, and great as was their power, it chiefly affected the courtiers and others who were in their immediate vicinity. The popular institutions revived in strength from time to time, and the army retained its discipline and dominion over the subject nations. There was still an opportunity for able men at the head of Rome to preserve her greatness, and her fall was protracted at least by a succession of emperors in some respects worthy of her ancient renown. Among these was Vespasian, who began to rule in the year 70 A. D. He emulated his predecessors in the erection of public works, and built the Coliseum, the gigantic ruins of which astonish us with notions of the splendour of the games exhibited within it, and the multitude of people who must have been assembled to witness them. Magnificent, however, as are these relics, they remind us of the barbarism and cruelty of the Roman amusements. There slaves fought with each other or with wild beasts; and the nations, whose captives thus served to make sport, were rousing themselves to a retaliation which caused the destruction of Rome. It was in this reign that the terrible events of the siege of Jerusalem, already mentioned, occurred under the command of the emperor's son Titus. In the year 78, the celebrated commander Julius Agricola was sent to Britain: he subdued the portions of the west of England which resisted the Roman sway, and in the third year of his command passed into Scotland to attack the hardy Caledonians. His son-in-law Tacitus records a great battle which he fought against a Scottish prince or chief, named by the Romans Galgacus, at a place called the Grampian mountain. The actual locality on the Grampian chain is still a matter of much dispute. The

Caledonian chief was beaten, and Agricola professed to attach Scotland to the empire; but only the southern district, lying between the Solway and the Forth, was for any considerable period attached to Rome. Southward of the Solway, however, Britain formed a considerable Roman province, and the people became in some measure civilized, and accustomed to the Roman language and usages.

The reign of Titus, the son of Vespasian, has been rendered remarkable by a great eruption of the volcano Vesuvius, near Naples, which destroyed several cities with showers of ashes or streams of burning lava. Among these were Herculaneum and Pompeii, the latter of which, discovered and excavated within the last hundred years, exhibits to the curious traveller the economy and character of a Roman town. It was overwhelmed in the midst of the pursuits of everyday life, and the visiter is still astonished by the familiar and touching reality with which the domestic occupations of the inhabitants are brought before him.

The cruelty of the preceding emperors was revived in some measure by Domitian, the brother of Titus; but Trajan, who, in the year 98, succeeded after the brief reign of Nerva, made successful efforts to restore the glory of the empire. He carried conquest among the eastern nations, subduing the degenerate city of Babylon, and made a considerable and orderly Roman province in the fruitful district north of the Upper Rhine, now chiefly known as the Black Forest. His successor Adrian was ranked among the good emperors, though he was not enterprising. He cultivated the taste for Greek literature, which had for some time been prevalent in Rome, and was a great traveller and investigator. The comparatively long reign of his two successors, which lasted from 138 to 180, is a marked epoch in Roman history as the reign of the Antonines. The earlier in date, Antoninus Pius, was celebrated for his dislike of war, his benevolence, and his cultivation of the arts of peace. The younger Antonine, Marcus Aurelius, whose equestrian statue is still one of the ornaments of Rome, was a man of no less virtue, but of greater energy. By his military talents he extended the frontier of the empire in Northern Germany, and gained distinction as a writer on morals; but he laboured in vain to imbue with principles of stoical heroism a people daily

becoming more degenerate through luxury, idleness, and misgovernment. From his time onwards, the history of the Roman empire is that of its decline and fall.

SECTION V.—THE DECLINE AND FALL OF ROME TO THE
DIVISION OF THE EMPIRE.

The Climax and Decline of Roman Power—The Divisions of the Empire—Severus and the British Province—Diocletian—Rise of Christianity—Persecution and its Effects—Galerius—Constantine the Great—Establishment of Christianity—Councils of Nice—Founding of Constantinople—Julian the Apostate—Valentinian—The Division of the Empire.

THE Antonines governed what was to all appearance a vast and prosperous empire, though it contained the seeds of decay. The reigns of Commodus, Pertinax, and Septimius Severus, lasting from the year 180 to 211, saw a considerable decline from this superficial prosperity. The prætorian guards had gradually taken the selection of the emperor into their hands. They were ignorant soldiers, haughty in their power, and of course destitute of any feeling of responsibility for the safety or happiness of the great empire whose fate they commanded. Hence they acted on purely mercenary and selfish motives, advocating the cause of him who gave them the highest bribe, and virtually setting up the empire to auction. Having the emperor at their disposal, they would not permit him, however tyrannical he might be to the other citizens, to thwart or control themselves. They behaved with savage license and cruelty, putting to death without hesitation any statesman who attempted to restore the old power of the constitution, or to restrain their capricious tyranny; and the murder even of the emperors by these tyrants, of whom they were the mere puppets, became a frequent event.

But the prætorian guards in Rome having assumed the power of making and unmaking emperors, the troops in the distant provinces of the empire soon followed their example; and the general commanding an army in Britain, Gaul, Spain, or Syria, would, when a vacancy ap-

peared, get himself proclaimed emperor by his own soldiers. Thus commenced the breaking up of the great Roman empire. Sometimes there were two, four, or six emperors; and at the time when Gallienus reigned in Rome, soon after the middle of the third century, there were so many who claimed the empire that, after the example of an event in Athenian history, they were called the thirty tyrants. The partially subjugated nations, claimed as dependencies of Rome, were roused by the weakness caused by division and misgovernment to assert their independence, and even invade the more settled parts of the empire. A new Persian kingdom was created, which, gathering strength, attacked the Roman dominions in the East; while the Goths from the Danube invaded them on the other side. In Britain, the Emperor Severus had made a successful campaign or rather journey through the northern territories, penetrating a considerable distance into Scotland; but his conquests were merely nominal, and could not be kept against the ceaseless attacks of the wild inhabitants, who found refuge in the hour of danger among their inaccessible mountains. He died at York. Caracalla, his son, desiring to return to Rome, abandoned the territories north of the Tyne and Solway. England, though it had acquired Roman habits, can scarcely be said to have remained a part of the empire. Carausius, an ambitious soldier commanding in that remote island, claimed the dignity of emperor, and held it in Britain and the adjoining coast of Gaul. His example was followed by others, and one emperor, Maximus, who commanded in Britain and a considerable part of the north of Europe, is believed to have been of British descent.

While the actual power of the Roman emperors was thus becoming weaker, and they were in fact the mere creatures of a day, capriciously raised to power, they arrogated a far higher kind of authority than their great and powerful predecessors had claimed. Their connexion with eastern countries gradually taught them to rival the pomp, luxury, and adulation with which the barbarous potentates were surrounded. The jewelled crown, worn on the head as a symbol of authority, was introduced along with other ornamental marks of dignity, among which was the raised

throne. The earlier emperors, as the first citizens of the state, were treated as persons of great authority and consequence, but they were generally accessible, and mingled on something like equality with the senators and other considerable persons. Now, however, they became surrounded by a numerous household, who conducted themselves towards the head of the state with oriental devotion; and the few who could obtain admission to the imperial presence, were obliged to submit to prostrations which even the degenerate Romans felt as offensive. Nor was this all, for the emperors claimed such honour as the heathens paid to their gods, and sacrifices were offered to them, while their images were placed for worship in the temples.

It must be admitted that one of the first emperors who conspicuously assumed these higher powers—Diocletian, was a man of capacity, who used his overweening authority to benefit the empire. Under him it regained much of what it had lost through the misrule of his predecessors. To consolidate the whole power under the imperial head, and strip the relics of the republican institutions of any means of exercising authority, he devised the plan of dividing the empire among subordinates, somewhat like the distribution which it had previously assumed among rival emperors. Thus, while with the title Augustus he ruled in Italy and the East, three deputies, with the subsidiary yet high title of Cæsar, governed the other parts of the empire.

Under Diocletian, who reigned from the year 284 to 305, the religious persecutions which had disgraced former reigns rose to a climax. For nearly three hundred years the Christians had been increasing and gathering strength, yet they had not produced much apparent influence on heathen literature or the Roman government. Looking still to Judæa as their proper centre, though they were driven from it by the erection of Roman temples, with heathen worship in the sacred places, they had penetrated by degrees to the heart of society in Asia Minor, Greece, and Italy, gradually branching off into the more distant provinces. They were from time to time joined by persons of learning and consideration. In the Roman empire this class, generally brought up in the elegant scepticism of the Greek school, considered religion as a mere matter

of conformity with the general taste, but those who became Christians were earnest in their belief. The steadiness with which the new faith thus advanced alarmed the emperors and their subordinates, who had at first looked on Christianity as a mere offshoot of the despised system of Judaism. So early as the reign of Nero their sufferings began. It was contrary to the feelings and principles of the Romans to persecute on religious grounds, and that they should have selected for persecution a class who preached peace, humility, and submission to civil institutions, seems at first strange and incomprehensible. But the toleration which they gave in some instances was something like an exchange of religions. Under their lax views of polytheism, the Romans were ready to adopt something from the worship of other nations, expecting them in their turn to reverence and accept the religious institutions of Rome. But the Christians could not thus compromise their faith. To them the slightest acknowledgment of idolatry was perdition. When, therefore, they were required to do homage to the effigy of the emperor, to sprinkle incense on a heathen altar, or otherwise acknowledge the system of polytheism, they repudiated the act with disgust. Their obstinacy roused the passions of the sceptical and seemingly tolerant Roman ministers and governors. An ingenious diversity of cruel torments was devised, under which many both of the highest and the lowest suffered death unshaken in their faith. Among these, the fate of Cyprian, bishop of Carthage, and the resignation with which it was met, created a wide sympathy, and helped forward the cause of Christianity. The persecutors vindicated themselves on the ground that they did not require the Christians to abjure any belief of their own, but merely to perform some slight act of conformity with the established religion. The Christians, however, could not acknowledge a false worship. There was something unusual and striking in this; and it was evident that the men who endured tortures and death rather than make some trifling acknowledgment at the altars of Juno or Apollo, had a more earnest source of belief than that taught by the Grecian philosophers and their Roman pupils.

Hence the martyrdoms were efficacious instruments in

the spreading of Christianity, and those who suffered exultingly bore torture and death in the certainty that it was so. They felt assured that, dreadful as were the immediate inflictions on themselves, these were to be undergone as part of the method by which the uncountable inhabitants of the earth were to be united in the true faith; and that the suffering should, on the self-denying principles of Christianity, be endured by the few that the many might profit. Ecclesiastical historians enumerate ten separate persecutions suffered by the church from the days of the apostles to those of Diocletian. It was the fate of this emperor, who did so much for the restoration of the old glory of the empire, to believe that the extirpation of Christianity was all that remained to complete his triumph. Galerius, the Cæsar who governed the Illyrian provinces, is the reputed author of the great persecution of Diocletian. The Christians, gradually advancing from worship in limited numbers in private houses, had built churches, some of them conspicuous for their beautiful architecture. When the plans of Diocletian and his adviser were matured, at the conclusion of the year 302, the first step was taken in the destruction of the church of Nicomedia. This was followed by that of the other churches throughout the accessible parts of the empire—the burning of the sacred books, and the most relentless of all the persecutions to which the Christians had been subjected. Nothing gave a greater impulse to Christianity than this declaration of war against it. It is remarkable that Diocletian, with all his practical ability, abandoned empire as Charles the Fifth did in later times, spending his declining years in retirement and intellectual enjoyment. His abdication was followed by a few years of ferocious hostility among various claimants of the empire, of whom, Constantine, after defeating his last rival and opponent Licinius, became emperor nominally over the whole Roman world in the year 324. Constantine had been converted to Christianity, and under his reign the persecution of the Christians ceased. But he had not imbibed the spirit of his creed. It was nothing to him but a political engine, for he had the sagacity to see that the Christians had a large influence in the empire, and he believed that he

could secure their assistance by encouraging them, without sacrificing much in any other quarter. A legendary tale was current that when he was approaching to battle with Maxentius, one of his competitors, there appeared in the heavens a meteoric cross which terrified his opponent, and at the same time encouraged Constantine to advance, by an inscription in the Greek language, *IN THIS OVERCOME*.

The accession and conversion of Constantine brought into light the great Christian communities which had spread through society, and it is mainly from his reign that the external history of the church is dated. Councils had previously been held, generally to consider and decide upon disputed views or essential questions in the Christian faith. The earliest recorded in the ecclesiastical histories is that of Pergamos in the middle of the second century, and thence about forty are mentioned down to the accession of Constantine. When held under the auspices of the emperor, however, an ecclesiastical council was more public and powerful than when it was held in secret and under the risk of persecution. Heresies of various kinds had arisen in the church during the three centuries of its existence, and had created controversies in the earlier councils. It was under the auspices of Constantine, however, that the first oecumenical or general council was held to decide solemnly on a matter about which all Christendom was divided. It assembled at Nice, in Bithynia, in the year 325, lasting from the 19th of June to the 25th of August. It is usually known throughout Christendom as the Nicean Council, in which the followers of Arius were defeated, and the principles of the Christian faith as supported by Athanasius were adopted. To describe the nature of the heresy attributed to Arius, and the manner in which it differed from the view taken by the majority in the Nicean Council, would lead to matters of religious doctrine rather than of history. But it may be mentioned, that the principles adopted by the council are those which have been generally received by the Christian churches in later times as the doctrine taught by our Saviour. Though it received subsequent momentary checks in the infidelity which still lingered among the higher Romans, and in one signal instance rose again to the imperial throne, yet from the time of the Council of

Nice the Christian church may date its preponderance in Europe, and it is from that period that we find it allying itself with pomp and power.

Constantine was the instrument of a remarkable minor revolution, by which the first Christian empire created the capital of Mohammedanism, and gave it his name. A beautiful promontory where the Bosphorus widens into the Sea of Marmora had at an early age attracted the Greek colonists, who built on it the town of Byzantium. It was a place of comparatively little importance, and was subjected by the Lacedemonians and the Romans. By the latter it was strongly fortified, and became a place of importance in the contests between the rival emperors. It was taken by Severus, after a siege of three years, in which great part of it was laid in ruins. Constantine, disliking the relics of the republican constitution, faint as they were, which still existed in Rome, removed the seat of empire to Byzantium. From that time it received the name of Constantinople, or Constantine's City, which it still retains.

To gratify the pride of the emperor in his new city, his power was employed in the erection of large and beautiful edifices; and troops of slaves, with artists scarcely less servile, flocked around him, and soon made what was little better than a fortified village, a city fit to be called the capital of the world. The Roman emperor became more than ever like an oriental despot. The officers of his household were counted by thousands; and even those who performed the humblest duty, such as the barber, were important and dignified personages, living in luxury and richly dressed. In the oriental effeminacy of manners thus introduced, the court from the emperor downwards wore loose silken robes of various colours with costly ornaments; and when men grew old, they wore false hair in abundant flowing locks, and had their faces painted to produce the effect of youth.

Effeminacy and sloth gradually descended to the humblest citizens. It had long been a practice in Rome to distribute gratuitous rations of corn to gain the favour of the citizens, and in Constantinople this was carried to an excess which abolished honest industry among the artisans, while it exasperated the provinces which had to feed the luxurious

citizens with the produce of their fields. Thus year by year the enemies were proving more resolute and strong without, while the empire was becoming more feeble within. An arrangement was made for dividing and subdividing the provinces, that they might be more strictly governed according to the despotic principles of the empire, and be made more subservient to the objects of the aggrandizement of the central government; but this proved the shadow of regular authority and administration rather than the substance. We shall afterwards see how in her connexion with the empire the church lost the old simplicity which characterized her when persecuted or only tolerated. Meanwhile she was painfully reminded that she must derive support from other and surer sources than the capricious favour of men such as the emperors of Rome.

Constantine had three sons, who contended ferociously for the chief command, which was at last gained by Constantius. In the meantime, their cousin Julian had been sent to the western extremity of the empire, where it was supposed he would have little opportunity of carrying on a contest of personal ambition, but where he could render essential service in protecting the empire from its barbarous foes now rising in power. He fought battles with the formidable Alemanni and with the Franks, and succeeded in inspiring them with a wholesome awe of Roman power, while his cousins were living in idle luxury or carrying on murderous projects of aggrandizement against each other. The soldiers acknowledged in him an able general, and in the year 360 he was proclaimed emperor at Paris. He marched against his cousin Constantius, who dying ere they came into conflict, a civil war was prevented, and Julian was received at Constantinople as emperor. Though an able soldier, he was a fanatic in philosophy. Having learned in early life the rigid principles of the stoics, he resolved to apply them to practice, and certainly by all accounts inured himself to austerity. He lived penuriously, studied hard, allowed himself little sleep, and professed to be ever busy with the important affairs committed to him. Unlike his pagan predecessors, to whom all kinds of religion were generally a matter of indifference, he was eagerly devoted to polytheism, and opposed to Christianity,—hence earning the title of *The Apostate*. He re-

stored the temples and statues of the gods, and made large and costly sacrifices to them, offering up sometimes a hundred bulls at once. Pursuing the ascetic life which he had prescribed to himself, he disdained even personal comfort and cleanliness, and became an object of disgust. It must, however, be admitted that he did not persecute the Christians.

Julian fell a victim to fanatical obstinacy in a war with the Persians. Having conducted an army of about 35,000 men to the Tigris, believing that he would crush Sapor, the head of the new Persian kingdom, he found the country deserted, and the Roman army was beaten off from the fortified towns, and unable to find an enemy in the field. The Persians would have been glad to offer him honourable conditions of peace, but the pride of the emperor would not permit him to accept any other terms from the Eastern barbarians save submission. At last his army was led into an ambushade, where it was attacked by a strong Persian force. Julian was wounded, and, adhering to his stoical principles, continued to undergo hardships which led to his death. His successor Jovian made a peace with the Persians, which was esteemed dishonourable to the Roman name and armies, and thus on that side the influence of the empire was narrowed. Jovian again made Christianity the religion of the court.

The division of the Roman empire into two parts,—the Western Empire, with Rome as its capital—the Eastern, with Constantinople, may be said to date from the year 364, though it had been for some time in progress, if it may not be considered that it had been virtually accomplished when Constantinople was built. Valentinian, a native of Pannonia or Hungary, had received the suffrages of the army by his capacity as a commander, and was chosen emperor. According to frequent practice, it was expected that he would name a colleague who might also be his successor, and the venal troops expected to be bribed in the election of such a person. But Valentinian haughtily told them that that was a matter with which they had no concern. He appointed his own brother Valens; but, instead of making him a mere colleague or provincial governor, he gave him the title of Augustus, with absolute rule over the East.

ern division of the empire. This included Greece, Modern Turkey, with the country now called Hungary, and other territories in the Lower Danube and around the Black Sea, so far as the Romans had authority over them. Thence the Eastern empire stretched to Persia. In the Western empire was counted all the rest of the possessions of Rome, extending through Gaul, and including whatever shadow of authority remained in Britain. The severance of the two empires was completed by the rearing up of a separate court, with all its appendages of great officers for each.

PART II.

THE MIDDLE AGES.

CHAPTER I.

INROADS OF THE BARBARIANS AND EXTINCTION OF THE ROMAN EMPIRE.

Commencement of the Middle Ages—The Empire and the Barbarians—The Chinese and the Huns—The Gothic Passage of the Danube—The Battle of Adrianople—The Slaves and the Gladiators—Cruelties to be avenged—Gratian—Theodosius—Stilicho—Alario—Rhodagaisus—Honorius—Alaric and the first Siege of Rome—The second Attack—Sack of Rome—The Dispersion of the Romans—The Visigoths, Alemanni, Genseric, and Vandals—The Vandal Empire in Africa—Attila and the Eastern Empire—Aetius—Genseric—Abolition of the Western Empire.

No great and striking events mark the termination of Ancient History; and accordingly historians assign different dates to the commencement of the Middle Ages. But it seems evident that no better point of separation could be chosen than that at which we have arrived, when Rome, by losing her title as capital of the world, soon became of hardly more consequence than any other large provincial town,—when the unwieldy empire was permanently divided,—when the barbarous tribes of the north, “the womb of nations,” crossed the frontiers of the empire and laid the foundations of a permanent settlement in France and Spain.

in Italy and Africa,—and when Christianity, extending more rapidly in form at least if not in life, changed the whole surface of society and remodelled literature. The task of paganism was ended; under its influence man had only sunk deeper in corruption; the triumph of the religion of the cross was beginning, and although often wavering, often obscured, yet as often reviving and spreading wider and purer, like a mighty river, which in the fulness of time shall water the whole earth.

The Roman government was now greatly enfeebled, and continued to exist more from the general awe of mankind towards its ancient renown than from the actual strength possessed by it. We have reached the period of history when the barbarians are found gradually encroaching on a power they at last overwhelmed. There have been many inquiries about the origin of the great hordes, which, coming almost simultaneously from the east, the west, and the north, overran the empire with troops of every variety of form and hue, from the dusky flat-faced Tartar to the fair yellow-haired Scandinavian. But the secret of their success will be found not so much in any wonderful characteristics in the barbarians themselves, as in the extreme weakness of Rome. It was the fashion, as the empire degenerated in power, for its rulers to assume a more haughty and imperious air than ever. The distant barbarians were despised. The luxurious citizens of Rome and Constantinople would not condescend to think of or inquire into their growing strength, and thus they remained ignorant of the enemies rising up against them.

The Huns are first found inhabiting the territory northward and westward of the great wall of China, now occupied by Mongolians and Tartars. It is through them that Chinese history first connects itself with that of other nations. The Chinese were a luxurious, quiet, unambitious race, who enjoyed the rich products of their own warm climate, and increased them by silent industry. They were too far distant for the conquests either of Alexander or the Romans, in the days when navigation was imperfect and vessels crept along the shore. An antiquity has been claimed for their empire thousands of years before the period of known history. It has been asserted that during all that space it possessed

the arts for which it is now celebrated ; and it is believed that while the Britons were living in caves or mud-built huts, and stained their naked bodies with the juice of plants, and while France was inhabited by wild tribes newly conquered by Julius Cæsar, the Chinese had their showy silks, porcelain, tea, and painted lanterns, nearly as they have them now. In direct contrast to the docile Chinese, their northern neighbours the Huns were a people of signally ferocious aspect, with broad shoulders, large heads, and flat noses. Their ugliness was so striking, that they were believed by their opponents to be descended from a race of demons. They had overrun the country so frequently with their formidable bands, that three centuries before Christ the Chinese built their great wall, 1500 miles long, to exclude them. It did little to effect this object ; but after many dubious conflicts, it appears that, in the end of the first century of Christianity, the authority of China was extended over the greater part of their territory. A large portion of them were incorporated with the empire ; but others, with an unsubdued spirit of independence, migrated to the north and west, gradually occupying territory now ruled over by the Russians and Austrians.

The Huns gradually approached the various Gothic tribes, who from the north side of the Danube spread from the Black Sea to the Baltic. They attacked the East Goths, whose king Hermanrik, the principal monarch of the Gothic tribes, fell in battle, and his people were subdued. The Western Goths, fearing that they would suffer the same fate, appealed to Valens, the emperor of the West. He had adopted the Arian party ; and hearing that the Western Goths were ranged on the same side, he resolved to aid them. Instructions were accordingly given for removing them across the Danube into the Roman territory.

A crowd, said to consist of 200,000 warriors, and of more than a million of people, were thus conveyed over, and their emigration was one of the most remarkable events and curious scenes in history. It is said that the Roman officers on the spot behaved corruptly and dishonestly in permitting them to bring their arms with them. However it was caused, this vast people, of ferocious and unlicensed habits, were thus placed in a concentrated mass on the right

bank of the Danube, and within the Roman dominions. There was no sufficient arrangement for supplying their wants, and they were driven desperate by famine. Hence, instead of feeling as if they had been rescued from danger by the kindly intervention of the Romans, they rather felt as if they had been betrayed into a trap, and became turbulent and ferocious. It happened that in the city of Marcianople, about 70 miles from the Danube, a feast was proposed to be given to some of the Gothic leaders. It turned out quite inadequate to their expectations. It appears, indeed, that the whole crowd of Goths expected to partake, and when they found that food was denied them, they commenced retaliation on the citizens. An attack was made upon the guards of Fritigern, their leader, who, with his immediate followers, fought his way from the city, where he believed there was a plot to slay him; and appearing in the great camp of the Goths, aroused them to fury. They prepared to march on Marcianople. The imperial troops were defeated by them, and the city was sacked. It was the policy of the empire now, if possible, to blockade the barbarians, and force them, by the pressure of starvation, to sue for peace. An effort was made to compel them to remain in the district bounded by the Danube, the Scythian desert, and the Balkan. But during this time it became known that their Gothic brethren, having found their way across the Danube, were passing it in multitudes, accompanied by other barbarous tribes, among whom were those Huns before whom they professed to flee. The emperor Valens thought it necessary that he should march to crush the insolent barbarians. He fought with them the battle of Adrianople, in the year 378, and was defeated and killed.

In the meanwhile various incidents aroused the hatred or avidity of the Goths. In some of the principal cities of the Eastern empire a general massacre took place of the young men of their race, who were dispersed through it in great numbers, whether as slaves or in other capacities, and the slaughter was accomplished with extreme perfidy and cruelty. At the same time the invading Goths, as they ravaged the country, found here and there relations or countrymen who had suffered from the tyranny of Rome, parents or children who had been torn from their families to be

slaves, or to amuse the idle and luxurious citizens by killing each other in gladiatorial exhibitions. In some cases fathers recovered their daughters who had been carried off from their homes for the basest purposes. All things aggravated the wrath of the various tribes against the common oppressor, and they now felt that the emperors were as weak as they were tyrannical. These inroads had hitherto occurred in the Eastern empire, but the Western was doomed to have its share. Gratian, the emperor, proposed to march with an army to aid his uncle Valens. It is said that a Roman soldier, who belonged to the Alemanni, brought intimation of this design to his tribe in Switzerland, who deemed the opportunity a favourable one for an irruption into the old Roman empire. In this instance, however, their progress was arrested, for Gratian met and defeated them near the present town of Colmar on the Rhine, in Alsace. They received a more effectual temporary check from the policy of Theodosius, who was chosen emperor of the East. They felt that in him they had to contend with a firm and sagacious mind; while on his part, knowing their strength and the feebleness of the army, he thought it most expedient to temporize and avoid the haughty contempt with which his predecessors had treated them as a horde of contemptible barbarians. Under him a portion of the invaders accepted of settlements, chiefly in the southern provinces of the Danube, while others were drafted into the Roman army. Theodosius afterwards acquired the empire of the West. He thus appeared to renew the splendour and unity of the ancient empire and was honoured with the title of Theodosius the Great. He was a conspicuous supporter of the orthodox party in the church, and did much to accomplish the separate establishment of the ecclesiastical power by the priestly authority to which he submitted. On a revolt of Thessalonica, he attacked the city and slaughtered many of its inhabitants—an act for which Ambrose, bishop of Milan, a distinguished father of the church, who was canonized as a saint, compelled him to do penance. This was one of the earliest instances of the supremacy of the spiritual power over the temporal. At this time the Christian spirit began to show its abhorrence of the brutal amusements of the

Romans, and especially the conflicts of the gladiators, and after a severe contest they were abolished.

The brief revival of the glory of Rome departed with Theodosius. On his death the empire was again divided between his sons—Arcadius taking the East, and Honorius the West. So degenerate were the descendants of the illustrious Romans, that the direction of affairs and the command of the armies were now committed to Goths, Gauls, and other foreigners. Among these, Stilicho, a Vandal, who commanded the armies of the West, showed the latest instance of the courage and warlike ability of the ancient generals of the republic, and earned a title to be counted the last of the Roman leaders. For some time he prevented the fall of the imperial city. Alaric, the leader or king of the Visigoths, who had crossed the Danube with his fellow-countrymen, was gradually acquiring a power which threatened the stability of the empire. Theodosius aided him to settle in Thrace as a stipendiary; but under the weaker rule of his successors, the restless chief was tempted to renew his efforts at conquest. First attacking the Eastern empire, he overran Greece, from which the old spirit of its great men had long departed. Gradually, Alaric, who had taken the title of king of the Visigoths, prepared to invade Italy. Stilicho, who had suppressed a revolt in Africa under Gildo, was the main reliance of the emperor and the people for the protection of Rome. The young emperor Honorius fled for refuge to Milan, where Alaric soon made his unexpected appearance. Again the emperor fled in the direction of the Alps, and sought refuge in the small fortress of Asti, in Piedmont. The fiery Goth was, however, at his heels. The place was attacked, and must have ignominiously yielded, had not Stilicho, by forced marches and with great exertion and fatigue, presented himself before it. A bloody battle was fought at Pollentia, where, chiefly through the aid of the foreign and barbarian soldiers in the ranks of the Roman army, that of Alaric was put to flight. The achievement of Stilicho seemed to begin the restoration of Roman greatness, and he was celebrated as the saviour of the empire and the republic. The effeminate emperor claimed the honours of a triumph with which he had no concern, and entered Rome, along with the conquering

general, in one of those grand processions which of old welcomed the return of the heroes of the republic. But the withdrawal of the troops from the north against Alaric threatened Rome with a worse foe, for he was a Christian and partly civilized. The Goths on the shores of the Baltic marched on the Roman provinces of the Danube, under Rhadagaisus, the leader of their confederation, a barbarian and worshipper of the Scandinavian deities. Tempted by finding the Roman territories unprotected, Rhadagaisus penetrated to Italy and besieged Florence. The town was in the utmost extremity when it was relieved by the timely advance of Stilicho. The barbarians were themselves besieged, and yielding more to famine than the swords of the Romans, were reduced to submission. This victory occurred in the year 406; and again Rome appeared to be saved, and the power of the empire restored. Great peace, tranquillity, and prosperity prevailed generally in the provinces along the Rhine, partly inhabited by the citizens of the empire, partly by the Franks and Alemanni, who at all events acknowledged the patronage of the emperor. But, about the year 407, they were invaded by a wild horde, who passed on without leaders or discipline, and plundered and burnt the habitations, destroyed the vineyards, slew the inhabitants who failed to escape, and committed every description of enormity. At the same time a native of Britain, elevated to the independent empire of that province, overran Gaul and Spain.

Meanwhile Alaric accepted the high office of master-general of the Roman armies in the province of Illyricum. He was not, however, easily satisfied with his position, and made farther claims. Contrary to the opinion of Stilicho, who knew the weakness of the empire, the court flatterers, as if Rome enjoyed her old power, persuaded the emperor that it was base to purchase the forbearance of a barbarian, and charged Stilicho with an intention to betray the empire. They went farther, and conspired to sacrifice the only man who could have saved it. Stilicho's army prayed that he would head them, and attack the emperor and his parasites. He might have accomplished this; but, whether from magnanimity or other motives, he avoided the attempt, and escaping, sought safety in the sanctuary of the church of

Ravenna. He was tempted by perfidious promises to leave his asylum, and was put to death by the emperor's order. The empire did not long survive this ingratitude to its last protector. Not content with the death of Stilicho, the court proscribed the large and powerful body of Vandal soldiers who had regarded him as their chief, and according to some accounts many of them were massacred.

Alaric, renewing his old complaints, and professing to take up the cause of his magnanimous conqueror Stilicho against the court which had treacherously murdered him and was proscribing his followers, crossed the Alps and the Po. When he entered the Italian soil, thirty thousand foreign troops, the flower of the Roman army, joined his standard. Still, as if trusting to its historic renown, no attempt was made by the imperial government to meet the danger. The emperor held his court at Ravenna; but Alaric, instead of wasting time in attacking that secondary place, protected by its surrounding swamps, marched straight to the eternal city. He reached it without interruption, and in the year 408, for the first time since the days of Hannibal, it was blockaded, while the haughty citizens, scarcely yet conscious of their danger, viewed it as an act of insolence in barbarians thus to appear in armed force before the great city which professed to rule the world. At length famine made its progress in the streets, beginning with the poorer classes. The rich, exulting in their wealth, did not dream that they would be liable to the same calamity, but they were doomed soon to feel also the pains of hunger, since even the greatest wealth will not purchase bread if there be none to be bought. Awakened to a sense of their position, they sent a deputation of senators to the camp of Alaric, where they addressed him in the pompous manner in which their predecessors dictated terms to conquered barbarians. They were naturally an object of ridicule to the hardy soldiers, who to frighten them demanded every thing within the walls of Rome, sparing the citizens' lives only; but Alaric thought fit to accept of moderate terms. He maintained a good discipline among his half-civilized warriors, and they obeyed, so that Rome was opened for the reception of provisions. But from its centre there came forth to join the Gothic ranks a band of more deadly ene-

mies to Rome than even the men who had marched from the Baltic or the Danube. These were the slaves taken from the barbarian nations to minister to Roman luxury. In addition to the numbers who had already joined the Gothic standard, forty thousand of these unhappy victims, exasperated by bondage and insolent exaction, issued from the city.

A conference was held at Rimini, in which the imperial court continued to treat the conqueror, to whose clemency it was indebted for existence, as if he were an obscure barbarian soliciting the protection of the emperor of the world. The haughty chief could not brook such insults, and again, with a larger army than ever, he was at the gates of Rome. Holding Ostia, the seaport by which provisions were brought to the city, he was able with ease to dictate terms. He was pacified at last by a revolution of the empire, and the deposition of the imbecile monarch who had treated him so haughtily. He bestowed the crown on Attalus, the prefect of the city, who, however, showed no less imbecility and folly than Honorius. He failed in an expedition to Africa, and insulted the Goths by not permitting them to form part of it. Fortune, in the meantime, sent Honorius auxiliaries in the return of some veteran troops of the empire from the distant provinces. Their presence created a reaction in his favour, and, like a coward insulting the enemy from whom he thinks he is secure, the infatuated emperor treated Alaric with aggravated outrage, and even made a herald proclaim by sound of trumpet that the barbarian chief had for ever forfeited the countenance and protection of the emperor.

Alaric again presented himself before the walls of Rome, and he was now in earnest. While the senate were deliberating about resistance, some of the slaves who had been still retained when their brethren had been given up to Alaric, settled the question by rising against their oppressors, and admitting their friends. On the 24th of August in the year 410, we are told, at the hour of midnight, the Salarian gate was silently opened and the inhabitants were awakened by the tremendous sound of the Gothic trumpet in their streets. Eleven hundred and sixty-three years after the foundation of Rome, the imperial citv

which had subdued and civilized a considerable part of mankind, was delivered over to the licentious fury of the tribes of Germany and Scythia.

The town was given up to pillage, but even the troops so often denounced by the Romans as barbarians, showed some moderation. The most relentless enemies of their effeminate and tyrannical masters were the host of liberated slaves, who had a long catalogue of wrongs to avenge. The Gothic chief and a great part of his host were Christians, and they not only respected the places of Christian worship, but, what is more remarkable, the vessels of gold and silver consecrated to their service. A quantity of these were conveyed in solemn procession to the sanctuary of the Vatican, and a number of the citizens permitted to accompany the procession found safety in that asylum.

It was impossible to protect the people from many dreadful outrages. The chief calamities fell upon the young patrician ladies who had been brought up in wealth and luxury, and were now given over to be the degraded companions and slaves of those whom they were taught to think of as disgusting savages. All the private wealth that could be found was seized. But a large additional amount was obtained by securing the citizens as captives. Brought up in luxury, few of them were of much value simply as slaves, but hidden treasure was sometimes disclosed to purchase their release, or relatives came forward from distant provinces to buy them from their masters. A great number dispersed through the remote districts, where some of them had estates and relations; and the degenerate descendants of the old Romans almost disappeared from the city.

Still the Roman empire kept up for some years a nominal existence. Alaric, whose restless troops were not disposed to abide in indolent luxury at Rome, carried them to the conquest of Sicily, and he was on his way towards that of the Roman provinces in Africa when he died. These provinces corresponded with the territory on the northern coast of Africa, which now includes Morocco, the French colony of Algeria, Tripoli, and Barca, to the borders of Egypt. There the Romans had gradually built considerable towns and cultivated large estates, and on the sack of

the city by Alaric, many of the patricians found an asylum there, where they believed that the arms of their Gothic enemies could not penetrate. But they were mistaken. Alaric, as we have seen, was on his way to so desirable a conquest, but it fell to the lot of another barbarian chief. Before this time the Alani had overrun Spain. Another tribe, the Vandals, who came from Eastern Prussia and Pomerania, pressed upon them, and superseding their authority, founded the Vandal empire of Spain in the beginning of the fifth century. The restlessness with which these hordes followed on each other is perplexing to the historian, and would be unaccountable if it were not that the places conquered were rich and civilized, and that the barbarians were all competing ardently for their possession. When the Visigoths, the conquerors of Rome, dispersed, a portion of them entered Spain to dispute its possession with the Vandals. These, again, looked to the rich provinces of Africa as a still more desirable acquisition. The Alemanni were already making efforts to establish themselves there. Disputes in the fallen Roman empire aided the invasion, but they yielded to the superior power of the Vandals. Two men of renown and valour, Bonifacius and Aetius, seemed in some degree to redeem the lustre of the Roman arms. They had, however, an unfortunate rivalry and contest. Bonifacius was governor of Northern Africa, and believing that his rival intended to sacrifice him, he encouraged the Vandals, with their king Genseric, to join him in Africa. Finding that he had been mistaken, he repented, and wished to remedy the fatal consequences of admitting the barbarians. But the mischief was accomplished. After a sanguinary war, the provinces were subdued, city after city was taken, until Carthage fell, and Bonifacius was killed. The Vandal empire thus formed in Africa existed for about a century.

In the meantime, the most terrible of all the scourges doomed to overrun the unhappy remnants of civilisation was on his way. The Eastern empire had become almost more abject and feeble than the Roman. The most degraded beings, when they were the favourites of the emperor, had nearly supreme power. Thus they revenged the mutilation and degradation to which they were subjected

by the jealous selfishness of the higher classes; and one of them, Eutropius, notwithstanding the disgust felt towards him, commanded the awful and prostrate devotion of an oriental emperor. The powerful king of the Huns, Attila—called the scourge of God—was supreme over a vast territory, occupying not only Hungary, but a great part of the present Russia and Northern Germany. His territory stretched from the snowy regions of the north to the warm shores of the Lower Danube. Year by year he pressed on the territories claimed by the Eastern empire. Other conquerors, such as Alaric, if they despised the degenerate emperors, yet showed respect for their ancient and renowned office. But Attila treated them, and all who came in contact with him, with scorn and derision. He was proud, passionate, and fierce, and the terror of his arms was shown in the ferocious and barbarous countenance which made the imperial messengers tremble before him. He dictated a treaty with the emperor of the East, in which he demanded a subsidy, along with the possession of territory vaguely described as fifteen days' journey in the rich country to the south of the Danube. The court dared not refuse what he asked, nor even desire him to specify what he demanded. The imperious chief laid claim to what he pleased, and could not be safely opposed.

Turning from the Eastern empire, which yielded to his demands, Attila invaded that of the West. Marching from the spot where he had a temporary capital in Hungary, more like an encampment than a city, he overran Austria, Bavaria, and the Rhenish Provinces, with a force said to amount to half a million. The wretched vestiges of a government in Rome sought to relieve itself by the assassination of Attila, and when the barbarian discovered the intention, he almost despised its projectors too much to feel his resentment increased. He was ravaging France and on his way to Italy, when Aetius was enabled to check his career, by leading against him an army composed chiefly of the Gothic tribes, far more valuable than the degenerate Romans. In a desperate contest, signalized by the slaughter of more than 150,000 men, he arrested the progress of the destroyer in the year 457. Attila was not, however, subdued. He returned to Hungary to prepare for an invasion

of Italy in the ensuing year, and appeared accordingly, destroying all the northern cities of the old peninsula. The inhabitants of Aquileia sought refuge from the barbarians among some swampy islands in the Adriatic, and thus founded the curious amphibious city of Venice. When on his way to Rome, Attila was induced to conclude a peace with the emperor Valentinian. He died soon afterwards in a sudden and suspicious manner; so that the entire extinction of the Western empire did not, as might have been anticipated, fall to his lot.

Among the wretched intrigues at Rome, Aetius was put to death by the nominal emperor Valentinian. He was himself slain by Petronius, who succeeded him, and desired the hand of his widow. She invited the Vandals of Africa to avenge the murder of her husband; and under Genseric they landed at Ostia, and marched to Rome. The new emperor was murdered in the streets; and again, in 455, the imperial city was plundered. There was little treasure to tempt the barbarians; and thus, perhaps in disappointment, they destroyed the works of art, the last relic of the glories of Rome. Hence has arisen the expression Vandalism, as applied to those who are inimical to the fine arts. Emperors still continued to occupy the throne, but they had no power. Romulus Augustulus professed to hold the imperial dignity in the year 476. Odoacer, king of the Heruli, however, then overrunning Italy, spared his life on condition of his giving up the royal title. He was the last emperor of Rome, although, as we shall see, the title was afterwards adopted by a series of German princes.

CHAPTER II.

STATE OF EUROPE IN THE DARK AGES.

The Migrations and Conquests of the Gothic Nations—Distribution of Land—Origin of the Feudal System—Its Effects on Society—The Rise of Cities and Municipal Corporations—The Hanseatic League—The Church as a counteracting Influence to the Feudal System—The Eastern and Western Churches—Rise of the Papal Power—Acquisition of temporal Authority—Conflicts of the Feudal and Ecclesiastical Power—Division of the Papacy—The Monastic Orders—The Mendicant Orders—The Crusades—Chivalry—Learning of the Dark Ages.

THE extraordinary migrations and conquests of territory which went on over Europe, from the fall of the Roman empire down to the settlements of the Normans in the eleventh and twelfth centuries, created the feudal system. It entered so deeply into the habits of modern Europe, that its phraseology and even its practice are still in observance in the titles to property in Great Britain. We still have relics of the symbolical investitures by which the ancient Gothic chiefs divided the conquered territories among their followers. The leaders of the expeditions, unable to keep the land to themselves, yet unwilling that it should be the entire possession of their followers (since rude soldiers, not restrained by any strict system of laws, when they became possessed of estates, would naturally live on them, and become independent of their leaders), gradually fell into this arrangement, that the chief should bestow the lands on the follower, and that the follower should bind himself to hold them as the soldier or liegeman, or vassal, as he was called, of that chief, and neither to set up in independence nor serve another chief. Thus there came to be many degrees, for a successful conqueror would give his generals dominion over districts large enough for principalities or small kingdoms. These would distribute in their turn territories to followers having the rank of nobles, who would have under them the vassals, who cultivated the land or followed them to war as common soldiers.

This feudal system created two great evils of the dark ages—intestine war and local tyranny. Those who paid in military service for the lands which they enjoyed were of course often required to arm themselves and fight the battles of their employers. Hence not only were large states frequently in conflict with each other, but within them the owners of small estates had castles which were fortified, kept up bands of armed retainers, and were perpetually at war, trying to aggrandize or to protect their property. It may be imagined how sad a calamity this was to Europe in the fourteenth and fifteenth centuries, when it is believed to have caused the rebellion of 1745 in Scotland. The local tyranny exercised over the people was the other great evil. Despotic governments, if they have the inclination, often have not the opportunity of oppressing large numbers of obscure persons, who escape persecution by their multitude and individual insignificance. But those who live under petty tyrants close at their door are not so fortunate. Their sufferings are often interminable. Under the feudal system, the people were thus little above the condition of slaves. The peasant could not leave the estate on which he was born. Few but the highest ranks enjoyed personal freedom. Every bridge was fortified; and the fugitive serf or vassal was liable to be apprehended by some feudal lord or toll-keeper if he attempted to escape; nor would he have much interest in doing so, since he would only exchange one tyrant for another.

In the cities and towns were the only bodies of men who united against the tyranny of the barons. They appointed a military system for themselves, somewhat in imitation of the feudal, for it required the citizen to perform the service of a soldier to the community, just as the vassal did to his superior. The monarchs, who sometimes expected, not unnaturally, that these civic communities would balance and counteract the power of the nobility, occasionally encouraged them. Thus it was that they obtained charters, with privileges of trade, of exemption from taxes and military service, and the like. The communities were thus received as great vassals of the crown. A rising city, such as London, Frankfort, or Florence, would be like a marquisate or a dukedom, only it was republican in its

form of internal administration instead of having a feudal head. Several cities sometimes joined themselves together in leagues or confederacies against the nobles. In the thirteenth century, a great union of the northern towns was created, called the Hanseatic or Commercial League. The number varied from time to time, and it included Cologne and other cities on the Rhine, with Hamburg, Lubeck, Riga, and others in the north of Europe. It was their object not only to protect the towns from the inroads of the neighbouring barons, but to put down the system of piracy which the northern states—chiefly Denmark and Norway—had so long practised. From so early a time as the eighth century, these Normans had swarmed over nearly every country in Europe, from the inhospitable mountains of Scotland and Iceland, to the sunny vineyards of Spain and Sicily. Though not in such great and overwhelming hordes, their predatory operations were still formidable in the thirteenth century, when they were put down by the league. The Hansa, as they were called, defeated Erick and Haco of Norway and Waldemar III. of Denmark, while they deposed Magnus of Sweden, and elevated his nephew in his place. Their alliance was often courted by powerful sovereigns. They had laws and a system of government of their own to which they exacted obedience. To them we owe the maritime code of Europe; and they may be said to have been the founders of her commerce. Their influence fell only when so strict and compact a system was not necessary for the protection of trade.

Among the influences which counteracted the feudal power of the aristocracy in the dark ages, that of the church was the most conspicuous. Before the destruction of Rome by the Goths, the bishop of that city had obtained a rank above other bishops, because, as we have already seen, he was more immediately connected with the seat of empire. The emperor, indeed, conferred on this bishop a portion of his own power and sacredness. Afterwards, when his authority became extended, it was maintained that St Peter had been bishop of Rome; that he established there his seat as the chief governor of the church specially appointed by our Saviour; and that he had communicated his authority to his successors. There was naturally an early rivalry

between the bishops of Constantinople and Rome. The superiority acquired by the Roman pontiffs was partly owing to their ability, but more to political events. When the emperors lived at Constantinople, the bishops of Rome managed all the religious affairs of the Western empire without control, and at the same time acquired a considerable voice in temporal politics. The political representative of the emperor enjoyed a small sovereignty, of which Ravenna was the capital, whence he was called the Exarch of Ravenna. Pepin, when he assumed the crown, invested the Bishop of Rome with the exarchate, and commenced the temporal sovereignty of the pope. Charlemagne confirmed the investment; and when this great monarch restored the empire of the West, and acknowledged the Bishop of Rome as its ecclesiastical head, the prelate was raised far above the patriarch of the feeble and declining empire of the East. The two churches endeavoured to keep up a professed connexion with each other, the pope being generally admitted as superior to the patriarch in the Eastern church, though the latter did not admit himself to be under the pope's authority. It was not until the year 1283 that the Eastern or Greek church separated itself entirely from that of Rome; and the capture of Constantinople by the Turks, who turned the cathedral into a mosque, afterwards served to impair its influence. Its services in the conversion of the heathen had been chiefly among the neighbouring tribes of Slavonians and Bulgarians, which accounts for the Russian empire still adhering to the Greek church.

The popes gradually assumed the power of settling disputed successions, and setting up or dethroning monarchs at their pleasure. Thus, though the early bishops of Rome had been men of great rank and importance, yet the power of the see increased in succeeding centuries far beyond its influence even in their hands. Two popes, bearing the name of Gregory, who flourished at an interval of 500 years, mark the progress during that time of the ambition of the Bishop of Rome. Gregory I., who was elected to the see in 590, adopted the title of the Servant of the Servants of God, which became a mere pretence with his successors. He considered that a clergyman, however eminent, should be a man of plain and contemplative life, who abjured temporal

power and magnificence. Gregory VII., or Hildebrand, who ascended the papal throne in 1073, asserted the authority of the church over all temporal power. He began a course of tyrannical interference among the clergy by prohibiting marriage. Though in many instances he no doubt corrected great abuses, yet his chief object was to strengthen the church and his own influence, by separating the ecclesiastical more entirely from any dependence on the civil power. When the emperor Henry IV. endeavoured to resist his innovations, Gregory excommunicated and deposed him. Many of Henry's subjects, ripe for rebellion, took advantage of this opportunity; and the haughty emperor was so far humbled as to seek an audience of the priest. Finding him at the castle of Canossa, in Lombardy, Henry was not allowed admission to his presence until he assumed the coarse garb of a suppliant, and had even then to wait in an outer court during three days of inclement weather. The emperor afterwards retaliated; and the event illustrates the conflicts carried on by the haughty church of Rome against the proud feudal rulers of the dark ages. Wherever churches professed independence of Rome, they were almost invariably subdued and brought within her extensive influence. Thus, while the powerful emperor of the Germans had his contests with the pope, in the most distant parish there was to be found a member of the church arrayed in rivalry against the feudal authority of the baron. Hence for a time the two systems of domination, temporal and spiritual, were serviceable by counteracting each other; and it was not until the nations began to find that they could protect themselves, and desired to be rid both of the temporal and the spiritual despotism, that their innate evils were perceived.

As the popedom acquired power by skilfully using its influence in disputed questions about nations and thrones, so in their turn kings affected the choice of a pope by siding with a particular party or candidate. In the dispute between Philip the Fair of France and Edward of England, Pope Boniface, by his interference, offended the French monarch, who withheld the usual taxes to the see of Rome. The pope excommunicated the king; but he, using the temporal weapons, which were on this occasion the more

efficacious, sent an armed party to Italy to kidnap the pope. The prelate, maddened it was said by the insult, died soon after. The French monarch was not only enabled to get a friend chosen as his successor, but to transfer the papal court from Rome to Avignon, which did not however at that time belong to France. The Italian clergy mourned over the absence of the papal court, and desired its return; but it was the interest of the French to keep it in their neighbourhood. At length the Italian party chose a pope to themselves. There were thus, from the year 1378 to 1404, two lines of popes, each excommunicating the other, and asserting his own authority. All Europe was divided, some churches standing by the Pope of Rome, others by the Pope of Avignon, and each party counting as an impostor the prelate whom the others held to be the special representative of the deity.

The Romish church was a hierarchy of various grades, passing from the pope downwards, through archbishops of provinces and bishops of dioceses, to the humblest parish priests. But there were besides these a crowd of other ecclesiastical persons scattered over Europe; for it was the principle of that church to accept of every offer of service, to humour the devotee however eccentric or peculiar he might be, and find a function for him as the champion of the church. From a very early period the practice had arisen of persons devoting themselves to a life of meditation and austerity, either in solitude or together, the latter establishing strict rules of conduct, and becoming spies on each other's performance of them. Some of the mortifications undergone by these hermits and monks are incredible. St Simeon Stylites lived for thirty years on the top of a pillar, and was almost always seen by the passers by in some attitude of devotion; others were called graziers, because they professed to live by grazing the fields like cattle. It was chiefly in the Eastern church that these austere recluses were first known; and it is a natural account of their origin that they were driven by persecution to seek shelter in the wilderness. In later ages their places of residence or monasteries began to be endowed by legacies or donations from pious people. In the midst of wealth and the means of luxury, some of the monks had extreme difficulty,

even if they desired it, in avoiding a participation in the worldly pleasures by which they were surrounded. The greater and richer institutions had wide tracts of territory, over which they exercised the right of feudal lords, and they could bring together armies of vassals. The heads of many of them acquired dignities, sitting in parliaments or royal councils; and some, such as the Abbey of Clugny in France, had a power and influence beyond those of many kings.

Professedly to restore the virtues of humility and moderation within the church, the system of the mendicant orders came into use during the thirteenth century. Of these, the principal were called Dominican and Franciscan Friars or brothers, after their founders St Dominic and St Francis. They were to enjoy no property, but to live by the alms of the pious and charitable. Thus commencing, they speedily acquired an influence far above that of the endowed orders. They had a special privilege of passing freely from place to place and giving instruction. They were often men of ambition and ability, and more learned than the lazy and luxurious monks. They thus acquired the confidence of princes, and became the principal statesmen of the age. Hence the Mendicants, as they were termed, grew to be the most imperious, worldly, and voluptuous of churchmen; and though they were not permitted to enjoy domains, magnificent houses were built for them by their wealthy followers.

In connexion with religion, the Crusades were a series of events not only important in themselves, but exercising a material influence over society in the Middle Ages. Jerusalem had ever been looked to by the earliest Christians as the most sacred spot on earth; and when it became the practice to make pilgrimages to places sanctified by holy recollections, that to Jerusalem was the chief of all. The Moslems, when they got possession of the Holy Land, subjected the Christian pilgrims to heavy taxes and restrictions. These rose higher and higher, until a gifted enthusiast, Peter the Hermit, in 1085, passed through Europe, rousing it from the south to the north to rescue the sepulchre of our Lord from the infidels. A simultaneous movement, aided by the pope and the chief princes of Europe, sent a gallant army of knights on the distant enterprise. Five crusades succeeded each other, from the preaching of Peter the Her-

mit down to the close of the thirteenth century. They left the bones of hundreds of thousands of the best men of their age in Asia or on the way thither. There was scarcely a considerable family, from Italy to the extremity of Scotland, which had not some scion in the holy war. They effected nothing in the end against the powerful Moslem, but they tended to refine the aristocracy of the day, not only by the enlightenment of foreign travel, but by introducing views and objects beyond the sordid rapacity in which they were wont to indulge. Hence arose that fabulous chivalry which made the knight-errant set forth with his war-horse and lance to rescue innocent damsels from giants who kept them in castles guarded by dragons, or on some similar unworldly adventure. Chivalry had a suitable literature in the romantic songs of the Troubadours and Jongleurs. The system fell by degrees to decay, but it continued longer in Spain than elsewhere—probably owing to the contests with the Moors, and was at last uprooted there by the satirical romance of *Don Quixote*.

The learning of the dark ages was derived almost entirely from the church, with whose usages it had always been more or less connected; but it is remarkable that the philosophy of Aristotle was largely studied, and was commented on at great length by a body of students, whom it is usual to call the Schoolmen. Though the priests, however, thus countenanced a heathen writer, they almost made him a religious authority, for they permitted no freedom of opinion about his dogmas, which in the matters to which they referred—covering a large portion of the field of material as well as mental philosophy—were held almost as sacred as a revelation. To some princes more enlightened than others, it appeared that the office of the priest and the temporal teacher should not be necessarily mixed up with each other, and they established places for general instruction, called Universities. These date mostly from the thirteenth century, though one or two claim an earlier antiquity. Thus classical learning began to spread before the dawn of the Reformation, accompanied by a revival of the arts and sciences.

CHAPTER III.

HISTORY OF THE REMARKABLE STATES OF THE MIDDLE AGES.

SECTION I.—THE EAST.

The Byzantine Empire — Justinian — Belisarius — Leo — Religious Feuds — The Iconoclasts — Arabia — Mohammed and his Achievements — Civilisation of the Arabians — Attacks of the Barbarians — Genghis Khan — The Turks — Murad and Bajazet — Tamerlane — Capture of Constantinople — The Turkish Empire.

THE empire of the East, of which Constantinople was the head, dragged on an abject but protracted existence. Its uniform routine of degrading pleasures and crimes was occasionally enlivened by eminence; and it was remarkable that though Europe became overwhelmed in ignorance and barbarism, a considerable amount of refinement and even of learning lingered around the Byzantine capital. The celebrated emperor Justinian, who was of humble origin, governed from the year 527 to 565. His reign was a checkered history of wretchedness and illustrious achievements. He collected together the chief authorities on the Roman law, forming them, by the aid of the great lawyer Trebonian, into a system which has been admired and imitated by all civilized nations. He thus so conspicuously connected himself with the system of jurisprudence, that though it was the gradual fruit of the wisdom of preceding ages merely collected and digested in his reign, it seemed as if he had been its author. Under him flourished the celebrated general Belisarius, who fought with the Goths in Italy, for a while redeemed Rome from their possession, and appeared likely to re-establish the empire. He was recalled to defend the frontier on the side of Persia. Unprovided with sufficient troops, his achievements did not satisfy the capricious court, and he was recalled and disgraced. His fate has often been discussed as an instance of the ingratitude of selfish princes, and he has been represented in his old age as a blind man begging his bread.

From this period the Eastern empire continued to exist in a nearly uniform state for several centuries. It was sometimes governed by the ambitious wives of emperors, such as Theodora, Irene, and Zoe. At the beginning of the eighth century it seemed doomed to fall before the conquests of the Saxons, when it was rescued by the able policy of Leo the Isaurian, a peasant who rose to be emperor, in fulfilment, according to the monkish chroniclers, of the prophecies of a soothsayer, who, when the peasant asked what his fate in life was to be, was told to his astonishment that he would be the ruler of the East. He and several of his followers were Iconoclasts, destroyers of images, or opponents of image-worship. Other emperors, however, supported the system, and it filled the empire with bitter feuds for centuries. Horrible cruelties were committed by one party against another. Those who bowed to images and pictures, whether as really worshipping them, or honouring them as symbolical of sacred things, were scourged, imprisoned, and tortured, sometimes having their eyes put out and their noses and ears cut off: yet they continued to pursue the practice. When this party had the superiority, those who were charged with mutilating or removing images were subjected to the like barbarity.

The Eastern empire succeeded in protecting itself from the repeated attacks of the Arabs and the Bulgarians. It showed the stability of the Roman institutions, since, so long as external enemies were resisted, they kept the state in compact existence, notwithstanding the wretchedness of its governors. The position even of emperor became at last so contemptible that it was difficult to get men of respectability to accept it.

We must now turn to a new empire and a new religion which simultaneously arose in the East, and at last overthrew the Byzantine power. In that rich and fruitful part of Arabia which is called Felix, the people, like the Egyptians in the ancient world, possessed an isolated civilisation of their own, and enjoyed with some elegance and refinement the luxuries of their rich soil. They had a peculiar paganism, different from that of the great nations of antiquity; and as their commerce and wealth had imparted to them a civilisation for which their religion was unsuited,

they were in a condition for becoming converts to Christianity, when the opportunity was seized by an enthusiast of their own people, who communicated to them so much of it as suited his views, and completed a religion for them by asserting his own divine mission. This was the celebrated Mohammed. He was born at Mecca, about the middle of the sixth century. He was of a good family, and received a liberal education according to the notions of his people; but it was in travelling with caravans into distant countries as a merchant that he acquired his knowledge of the state of the world, and his conviction that the Christian religion alone would afford the means of regenerating his countrymen. He had married an affluent widow, and acquired considerable personal influence, when in his fortieth year he started as a religious leader with the proclamation—"There is but one God, and Mohammed is his prophet." In his first attempt at public proselytism he was compelled to flee from the people of Mecca to Medina; and this event, which occurred in 622, is the Hegira of his followers, whence they calculate their time, as we do from the nativity of our Saviour. He had then no other adherents than his own relations and personal friends. Having put together the principal doctrines of the book afterwards adopted as the Koran, he thus awakened the attention of his countrymen. Mecca acknowledged him as a prophet, and at last his religion spread rapidly over Arabia. He did not enjoy his triumph many years, being cut off by poison in the eleventh year of the Hegira. But his creed inculcated the enforcement of Islamism by the sword, which he had himself effectively begun, and the principle was actively taken up by his successors. They soon conquered Syria and Palestine, which they revered in common with the Christians as the place of the chosen people. Persia was overrun in the year 634. They seized Egypt, where they are said to have heated their baths with the library of the Ptolemies at Alexandria, saying, that if the books contained doctrines in accordance with the Koran, they were of no use; if they contained opposite doctrines, they were pernicious, and ought to be destroyed. They penetrated by the Indus into Hindostan, beyond the range of Alexander's victories, seized Greece, and early menaced the existence of the Eastern empire of

the Romans. Thus they became the source of great modern states—Turkey, Persia, and the empire of the Moguls. They seized and long occupied a part of Spain, and threatened to subdue France. Wherever the Arabs conquered they brought their faith, which consequently made rapid progress; and when their governments were settled, the countries became nurseries of arts and literature. The progress of philosophy was much indebted to the Abassidean caliphs of Bagdad. To them we owe a system of light, varied, and rich architecture, which is supposed to have exercised considerable influence on the Gothic. A graceful species of decorative painting is known as Arabesque, and the figures and system of arithmetic by which we make all our calculations are Arabic. To this ingenious people we are also indebted for improvements in chemistry and musical science.

But their power was doomed to fall, like that of the Romans, before hordes of barbarous enemies, who afterwards adopted their worship. At the commencement of the thirteenth century, the Tartars, under Genghis Khan, came forth from the extensive territories to the north of the wall of China, like the Huns of old, but in greater and more formidable bands. They overran China, and established the Tartar supremacy which so long swayed that empire. Genghis next penetrated into Hindostan, and swept Persia; and his descendants extended the conquests of the tribe over Hungary, Poland, and a large portion of Russia. There is some difficulty in distinguishing from the others the Tartar tribes who were called Mongolians, and penetrated far into Germany. From this quarter, after conflicts in which it appeared as if Christendom were to be overborne by a more powerful and barbarous force even than Mohammedanism, they turned their arms in another direction, and attacked the caliphate of Bagdad, which had grown refined and feeble, and was overthrown with immense slaughter.

In the meantime, the Osmanli or Turks, a ferocious body of Mohammedans, passed from the Caspian Sea to Asia Minor, and, under their leader Murad the First, invaded Greece. His career of conquest was followed up by his exterminating son Bajazet, who, at the commencement of the fifteenth century, had subdued Greece, seized many chief

cities of the Eastern empire, and pressed on Constantinople itself. In the meantime, another and still more terrible scourge approached in Timur or Tamerlane, the descendant of Genghis Khan, who excelled even his ancestor in warlike renown, sweeping over and desolating the empires of the East. Though these wars make in general but a small figure in history, yet, in the magnitude of the armies and the extent of slaughter, they would probably excel the most sanguinary European contests; while certainly there are no instances in history, even if we include that of Alexander the Great, where victory was more rapidly and wonderfully pursued. When Timur approached Asia Minor, Bajazet abandoned the siege of Constantinople to fight for his own existence; and in 1402, one of the greatest battles in the world was fought between the two armies at Angora. Timur was victorious, and Bajazet died a prisoner in his hands. The host of Timur, however, mysteriously disappeared from history, and the descendant of Bajazet, re-establishing the Turkish dominion, pressed hard upon the Eastern empire. A last effort was made to unite the Greek and Latin churches, with the view of creating a general European crusade against the Turks. But a union could not be accomplished; and the Hungarians and Poles, who gallantly took on themselves the defence of the frontiers of Christianity, and crossed the Danube to attack the Turks, were defeated with much slaughter. Constantinople in its resistance showed a flickering revival of the old Roman spirit, but in 1453 it was taken by Mohammed II., who converted its cathedral into a mosque, and made it the capital of his Mussulman dominions. These included Greece, Wallachia, Bulgaria, with other European provinces on the Danube, Asia as far as the Tigris, and the northern states of Africa. The Turks subjugated Hungary, overran part of German Austria, threatening Vienna itself; and for a considerable period it seemed doubtful whether, so far as material force went, the cross or the crescent was destined to predominate in Europe.

SECTION II.—GERMANY.

Odoacer—Clovis—Connexion of Germany and France—Pepin—Charlemagne—Witiking and the Saxon War—Re-establishment of the Empire—Charlemagne's Descendants—Divisions and Formation of small States—The elective Empire—Contests—The Guelfs and the Ghibellines—The Emperors and the Popes—The House of Hapsburg—The War of Independence in Switzerland—Louis of Bavaria and Frederick the Fair—Huss—Maximilian.

THE history of the states which compose Modern Germany is so confused for some time after the various inroads which dismembered the Roman empire as to be often matter of mere conjecture, and to afford scarcely anything that can be distinctly told in an abridged form. The territory was in general broken up into small states engaged in ceaseless contests with each other; and it is only when extensive districts became united under a powerful monarch that a sufficiently distinct account has been preserved to be incorporated in the larger features of history. The authority of Odoacer did not extend far beyond Italy; and Clovis or Chlodowig, who succeeded his father as king or chief of the Salian Franks, by his conquests became not only monarch of France, but of the greater part of Germany. On his death in 511, his territories were partitioned among his sons, and the German portion fell chiefly to the lot of Theodoric. These territories were occasionally united with France, and again disjoined, during the reigns of the descendants of Clovis, who belong generally to French history. Under the degenerate Merovingians the mayors of the palace exercised the real authority. These mayoralties appear to have been divided into the same three parts as the empire left to the descendants of Clovis. Pepin united them in his own person, and thus obtained a power which enabled him to unseat the Merovingian king.

His illustrious son Charlemagne was a German by birth, having been born at Salzburg in Bavaria. In Northern Germany, where the people were still heathen, they were led by a warrior renowned in his age, named Witiking. Charlemagne went to war with these northern tribes, generally called the Saxons, and sullied his illustrious name with

cruelty when he was victorious. His tyranny roused them to more resolute defiance; and he found in the end that a contest with this barbarous people deprived him of opportunities of performing more brilliant deeds. He accordingly came to terms with them, consenting to leave them in virtual independence, on their agreeing to become Christians, and giving a general acknowledgment of his sovereignty. Witikind, who was a zealous convert and founded a monastery, received the title of Duke of Central Saxony; and several of the princes of Northern Germany trace their descent from him.

Charlemagne having, by his policy and conquests, become master of nearly all the European continent, and having heard of the Roman empire, which had ceased to exist for more than 300 years, was ambitious of restoring it in his own person, to give lustre to his name and strength to his government. He and his father had made it their policy to connive at the aggrandizement of the Bishop of Rome, and in his anxiety to become the political master of the world, Charlemagne was disposed to acknowledge the pope as its spiritual ruler. Accordingly, in the year 800, he went to Rome, and was crowned with the old titles of Cæsar and Augustus. He performed his part of the compact by founding several rich bishoprics in Germany—the origin of the spiritual principalities or domains whose princes possess ecclesiastical rank in the Romish hierarchy along with their sovereign authority.

Charlemagne's son, Louis or Ludvig, succeeded to his vast empire, but in the next generation it was divided, and became the source of deadly family contests. In 843, the empire was partitioned among the three grandsons,—the greater part of Germany falling to Ludvig, called the German; while the imperial dignity was given to the eldest, Lothaire. None of the descendants of the mighty Charlemagne, however, possessed much of their ancestor's capacity for government. Their reign became merely nominal, and the nobility or minor princes contrived daily to gain the power which the emperors lost. It was during this Carlovingian dynasty that most of the German states—so numerous and some of them so small—came into existence. So slight was the real power of the sovereign, that even

the owner of a diminutive territory could exercise supreme authority; and hence there came to be principalities smaller than many estates in England or Scotland. Though Charles the Fat succeeded near the end of the ninth century, by the death of his relatives, to nearly the whole of Charlemagne's empire, he ruled it so feebly that the petty princes deposed him. The Germans suffered, however, from the incursions of the tribes on the Danube, who, being considered as the descendants of the Huns, have been named Hungarians. To unite the forces, scattered by the minute division of authority among them, the Germans felt that it would be well to have an imperial leader on whom they could rely; and the death of the last Carolingian monarch afforded a good opportunity for accomplishing this object. The chief among these princes were the Dukes of Saxony, Franconia, Lorraine, Swabia, and Bavaria; and these, meeting together in the year 911, elected Duke Conrad of Franconia as their emperor. This was the origin of the elective empire of Germany, which at a late period merged in that of Austria. There were naturally great efforts made by the independent German princes, and sometimes by other monarchs, to attain this honour. In the thirteenth century, Richard, earl of Cornwall, brother of Henry III. of England, was a competitor. The candidates, in their endeavours to propitiate different interests, and in the line of policy pursued by them after the election, materially influenced from time to time the affairs of Europe, giving variety and sometimes complexity to the history of Germany. Early in the twelfth century there arose two great parties dividing nearly all Germany—that of the house of Welf or Guelph, possessing Bavaria and Saxony, and that of Hohenstaufen. The feud spread into other countries, and was known as that of the Guelfs and Ghibellines. The head of the German empire sometimes professed, like that of the Roman empire, to be the head of the civilized world; but the rise of France, Spain, and Britain, gradually brought the empire more to a level with the other chief powers of Europe. As professing to represent the emperors of Rome, it was naturally with these sovereigns that questions about the authority of the pope had their main political importance. For centuries there was a struggle, already referred to, between these

powers. It might be said that the question at issue, since both were elective, was, whether the pope existed by the sanction of the emperor, or the emperor by that of the pope? When they came to a struggle, each denied the right of the other to hold his avowed position, and would support the claims of some competitor, who in his turn made stipulations in favour of the pope or emperor by whom he was so supported. A long contest of this kind was terminated by the election as emperor of Rodolph of Hapsburg in 1273. He renounced feudal authority over the patrimony of the church, and acknowledged the independence of the German church on the crown, upon his being acknowledged emperor by the pope.

The election of Rodolph was otherwise an epoch in German history. He was originally the possessor only of a small domain in the Aargau, in Switzerland. Gradually succeeding to a wider territory in that country, he showed such ability that he was put forward as a competitor for the empire. He met an enemy in the powerful Ottocar, king of Bohemia, who, increasing his original dominions by conquest, was owner of a district nearly as extensive as the present Austrian empire. It was thus of much importance to Rodolph to have the aid of the pope. After a bloody war, in which Rodolph's generalship was supreme, Ottocar begged for peace. He gave up to the conqueror Austria, Styria, Carinthia, and Carniola, retaining Bohemia by sufferance of the emperor. Through several generations, the house of Hapsburg, from which the present house of Austria is descended, increased in power and influence, and several of its sovereigns were chosen emperors.

The Swiss mountaineers were the first to spurn the authority of that house which had originally sprung from themselves. Their country was held to be a portion of the German empire, enjoying its own peculiar constitution. The great families who filled the offices of these simple states often attempted to enlarge their power, and when the house of Hapsburg obtained so transcendent an influence in Germany, it endeavoured to establish an absolute monarchy among the free Swiss. The three forest cantons, as they were called, required that imperial judges and officers should be commissioned to them as members of the German empire,

instead of ducal officers, as if they were subjects of the Hapsburg power. Baffled in their object, the three cantons, represented by Walther Furst, Werner Stauffacher, and Arnold Melcthal, concluded an alliance for the protection of their liberties, and stormed the castles of the Hapsburg family and their other oppressors. This war is celebrated by the legend of William Tell, who refused to bow to the hat of the Austrian steward Gesler, and was required, as a proof of his skill in archery, to shoot an apple on his son's head. When Duke Albert was marching against them, he was murdered by his nephew, and his son Leopold was defeated by the Swiss at the great battle of Morgarten, in 1315. Duke Leopold of Austria attempted to regain ascendancy over Switzerland, and went thither at the head of a band of adventurers, who were in one sense the flower of European chivalry, but in another might be called noble robbers. In 1386, they were defeated at Sempach, where, according to the Swiss histories, Arnold of Winkelreid, "of battle-martyrs chief," made a way into the ranks of the mail-clad warriors, by clasping a number of their serried spears in his arms. Feeling insecure as a professed portion of the empire, the Swiss drew themselves apart. The French courted their alliance as a means of counteracting the policy of the house of Austria, as in Britain they encouraged Scotland as a means of annoying England. In the fifteenth century, the crown of Hungary fell by marriage to Austria; but the Hungarians resisted at that time, and for long afterwards, the efforts of Austria to unite their country within its permanent dominion.

Rodolph did much to consolidate Germany, by abolishing the strongholds of the smaller chiefs; for every one who could build a castle set up as a sovereign prince, and lived by rapine. Among his successors, Charles, king of Bohemia, chosen emperor in 1346, was conspicuous. He made another step in the organization of Germany as a compact power, by the establishment of the constitution called the Golden Bull. It defined the princes who as electors were to participate in the choice of the emperor, and otherwise regulated the elections, making arrangements for matters of general organization, and separating the legislative and executive powers which belonged to the empire as a whole,

from those which might be exercised by the sovereign of each state. Despite of all regulation, however, it was impossible to prevent ferocious contests among powerful princes for so glittering a reward as the imperial crown of Germany. In the early part of the fourteenth century, there was a war of eight years between Louis of Bavaria and Frederick the Fair of Austria, and their several supporters among the electors. The pope took an interest in the contest, and issued an interdict against Louis as a supporter of the Ghibelline party; while on his side Louis, aided by that party, appointed a rival pope. At an electoral diet it was determined that the papal confirmation was not necessary to the validity of the election of an emperor. The clergy who gave effect to the papal interdict were denounced by the civil power, and the seeds were sown for a rupture with the see of Rome. This contest was marked by a curious incident, cited as an illustration of the true spirit of chivalry. When Louis was victorious, the friends of Frederick, who was subdued and imprisoned, demanded a new imperial election. Frederick was released from prison on the understanding that he was to resign his claim; but as his supporters would not abandon their opposition, he again put himself in his victorious rival's hands. This honesty was appreciated, and the emperor conferred a portion of his success on his magnanimous rival, by appointing him regent of the empire during his own absence in Italy.

The contest ended by Charles IV. of the house of Luxemburg obtaining the imperial dignity in 1347. It remained for some time in this family, which, however, produced no great men equal to the task of keeping down the various contending powers and interests of the German states. Again the petty local nobility assumed the power of irresponsible tyrants within their own territories; built fortresses, kept little armies or rather robber bands, and supported their state by rapine and exaction. The trading communities formed themselves into unions, and the robber chiefs combined against them; so that the country was desolated by a civil war of class against class. Sigismund, the last of this house, who was emperor from 1410 to 1437, lived in eventful times. The principles of the Reformation had taken their first hold on the German mind

by the instructions of John Huss of Prague, who had imbibed the principles of Wickliffe. The emperor succeeded in obtaining the convocation of the Council of Constance for the settlement of the peace of the church. Though this was not accomplished, Huss was arraigned before them, and refusing to abjure his faith, was doomed to be burnt, and met his fate with the true heroism of a martyr.

The news of this event was received by the many converts in his native country with stern indignation. They rose against the ecclesiastics and the emperor, and began a war signal for its ferocity. The Hussites, who, though opponents of the church of Rome, could scarcely be then called Protestants, became divided into two parties—the one desirous of coming to an accommodation on receiving certain concessions, but the other party holding out with fierce determination; and it was only after a long struggle that the emperor was able to assert his authority over Bohemia.

On the death of Sigismond, the house of Hapsburg or Austria, which had been strengthening itself during the feeble intervening reigns, regained the imperial power, and retained it until the establishment of the empire of Austria. But the energy of the founder of the house did not return. Under Frederick III., whose reign lasted from before the middle to nearly the end of the fifteenth century, the empire lost strength, both from internal disputes and external war. It was in his reign that the Turks, taking possession of Constantinople, penetrated into the Austrian dominions, and threatened the subjugation of Europe; while Charles the Bold, duke of Burgundy, made successful aggressions on the side of the Rhine, and Milan and Lombardy were disjoined from the empire. Maximilian, his successor, whose ambition it was to continue through the changing system of society the departing chivalry of the previous age, held an imperial diet at Worms for reorganizing the electoral system. This constitution provided amply against social conflict within the empire; and an imperial chamber was appointed to decide disputes among the German princes. If thus strictly private warfare was suppressed, the greater princes of Germany were becoming too formidable to be so controlled. They were made more compact and powerful by

a subsequent division into ten circles, as they were termed. These were—Austria, Bavaria, Swabia, Franconia, the Electorate of the Rhine, the Upper Rhine, the Lower Rhine or Westphalia, Upper Saxony, Lower Saxony, and Burgundy.

SECTION III.—ITALY.

General Disorganization—The Empire—Family Feuds—The Rombarbs—The Colonnas and Orsini—Rienzi—The trading Republics—Venice—Genoa—Florence—The Medici.

Of all the European countries, few suffered under such anarchy from repeated conquest and change of government as that Italy which had been the firm centre of the Roman power. Odoacer, who dethroned the last emperor, was himself set aside by Theodoric, king of the Ostrogoths. From this period, except during the warlike operations of Belisarius, it scarcely has a distinct place in history until Charlemagne's restoration of the Roman empire. All Italy, save what had been assigned to the church or the pope, was then claimed as part of that empire, and the claim was renewed, though only with partial success, by the subsequent emperors of Germany. The Longobards or Longbeards, who had overrun and taken possession of the great plain of the basin of the Po, retained to some extent their separate independence even under the empire. They had their own laws and customs, and were in the habit of crowning the emperor, or whoever else was acknowledged, as king of Lombardy. Hence, too, Napoleon wore the iron crown of their kings. The emperors from time to time made journeys into Italy, and convened the estates or parliament of Lombardy, to receive the homage and tribute of the other Italian states. They generally accomplished the end of their visit by levying a large revenue. Sometimes, however, the control of the empire was entirely removed, and even when it existed it was fluctuating and indistinct. The practice of feuds between different families, districts, and classes, so prevalent through Germany and other parts of Europe, appeared in its most exaggerated form in Italy. The deadliest contests sometimes surrounded the chair of St Peter, where the temporal sovereignty attached to the popedom made it an object

of ambition to profligate men. The grossest crimes were committed both to obtain and preserve the envied supremacy. It was on Italy that the great feud between the Guelphs and the Ghibellines, properly of German origin, had its most destructive influence. The States of the Church fell into a still more distracted condition during the exile of the popes to Avignon. In the midst of deadly contests between the Colonnas, who represented the Ghibelline, and the Orsini, who belonged to the Guelph party, in the early part of the fourteenth century, a man of humble origin, Cola di Rienzi by name, who indulged in enthusiastic visions of the restoration of Roman greatness, persuaded the people to put down the aristocratic contentions and establish a republic, in which he became supreme, with the ancient title of Tribune; but his success was only momentary.

There were more solid elements of progress in the trading republics, for they supported themselves with so much vigour as to defy the attacks of the robber nobles on the rich produce of their commerce and industry. Conspicuous among these was Venice, built on the swampy islands which had formed a place of refuge in the invasions of the Goths. As the community increased in riches, its rulers, who were at first mere republican municipal officers like the magistrates of towns, gradually changed their nature, until their pride and despotism became notorious. The islands were covered with magnificent buildings, and the quays received a commerce which made its merchants great as princes. Not content with her own narrow boundaries, in the fourteenth century she began a career of conquest which brought on her the jealousy of other nations; and while surrounded by enemies, her monopoly of commerce with the East sank when the discovery of the Cape of Good Hope opened a new passage to the Indies. A rival to Venice arose early in the city of Genoa, which like it, though a town properly governed by its corporation, became a considerable state. Florence, though it was never so powerful as these, is still more illustrious in history. From humble burghers her principal traders and bankers became so affluent as to rival the nobility. Aristocratic habits thus arose, and rank became hereditary. Wherever this is the

tendency, whether of a country or a town, one family becomes predominant. This fortune fell to the Medici, who took their station among the powerful European princes, and raised to the papal throne an illustrious member of their house, Leo the Tenth. Though this family was not entirely free from many of the vices of a barbarous age, they earned a deep debt of gratitude from Europe by employing their wealth and power in the revival of literature and art, instead of devoting themselves, like the feudal aristocracy, solely to war and the chase. They gathered round their court whatever was most eminent in genius or learning, and, diffusing the influence thus concentrated around them, became the main source of the general revival of intellectual greatness in Europe. Their influence and example had such an effect, especially on the other states of Italy, as to bring into existence several simultaneous schools of art, the productions of which are still the pride of the picture galleries of Europe. It must, however, be remembered, that at this time the papal chair was employed chiefly for purposes of temporal ambition. Each pope generally used his influence to found a principality in his family; and as what he had done was often undone for the interest of the family of the successor, the connexions of the popes kept the unhappy country in a state of constant convulsion and suffering.

It would be impossible to trace the mixed history of the many communities into which Italy was divided—some monarchical—some of various characters of republicanism—some independent, and others attached to the German empire. Besides the states already mentioned, there was the duchy of Milan and the dominions of the Duke of Savoy, which, being on both sides of the Alps, were partly in Italy. In the middle of the eleventh century a large tract of Southern Italy was seized by Robert Guiscard and a band of Norman adventurers. He became Duke of Apulia and Calabria, and founded the kingdom of Naples and Sicily.

SECTION IV.—THE SPANISH PENINSULA.

The Moors—Their Expulsion—The Cid—Chivalry—The Cortes and Constitutional Freedom—Ferdinand and Isabella—Discovery of America—Progress of Wealth—Extinction of Liberty.

It was the fate of Spain, after having been overrun as we have seen by the Visigoths, to be a theatre of the marvellous victories of the Arabs towards the close of the eighth century. They were invited by a deprived Gothic monarch to avenge his wrongs, and, like such champions in general, seized the country for themselves. They swept rapidly over its whole surface, save the mountain district of Asturias, where the Gothic chiefs and priests took refuge. The Arab conquerors, or the Moors as they were termed, were not expelled from Spain until the conquest of Granada at the close of the fifteenth century. They founded a great empire, and rose to a high condition of civilisation, still evinced by the gorgeous architecture of their long-deserted palace of the Alhambra. With all the intense hatred exhibited towards them by the descendants of the Goths, there was a considerable mixture of blood, and the Spaniards of the present day owe some of their best characteristics to Moorish descent.

From an early period the Gothic community centred in Asturias waged war with the invaders, and gradually enlarged themselves into a considerable state. At the same time another body, whether of the previous Gothic inhabitants or of people who had passed from France, gathered in the defiles of the Pyrenees, and formed the states of Navarre and Arragon. A third arose at Barcelona, and another, called from its fortifications Castella, was the origin of the kingdom of Castile. Individually these small states accumulated by pressing upon the Arabs, whose empire was ever narrowing. They merged into the two great kingdoms of Castile and Arragon, which with the kingdom of Portugal partitioned among them the Christian empire of the Peninsula. These states were generally at war with the Arabs, frequently they were at war with each other, and occasionally there was a union by intermarriage. Their most roman-

tic legends are, however, of course naturally connected with their combats against the infidels, and many of their heroes, among whom the Cid Campeador is conspicuous, have been commemorated in national songs. Whether through the zeal inspired by these contests, or from other causes, the Spanish people were early pervaded with a strong feeling of independence and constitutional freedom. They did not permit either kings or nobles absolutely to tyrannize over them, and solemnly deposed monarchs for wickedness or incapacity. They had parliaments called Cortes, and the cortes of Arragon in the 15th century were probably a more independent and efficient constitutional body than the contemporary parliament of England. These free institutions unfortunately fell beneath the rising power of the crown. In 1474, the marriage of Isabella, queen of Castile, with Ferdinand, king of Arragon, consolidated the power of both. Their reign was rendered brilliant by the conquest of the Moors, which proved a calamity to the country by the tyranny with which it was followed up—a tyranny which rendered a large population outcasts and persecuted wanderers, who by gentleness might have been induced to become good citizens. Ferdinand and Isabella, in the pressure which they exerted against the constitutional liberties of the country, were singularly aided by their maritime discoveries, which became a blessing to other nations. When the expedition of Columbus, fitted out by their court, discovered land across the Atlantic, it seemed as if a new world was about to be laid at the feet of the prosperous monarchs; and a simultaneous impulse was given to the commercial enterprise of the country and the increase of despotism, two things which do not frequently come together. The impulse was felt at the same time by Portugal, which sent its vessels round the Cape in the track of Vasco de Gama; and the peninsula appeared to be gathering to itself the riches of the whole world, which, however, it had soon to yield to nations more careful and industrious, and less addicted to magnificence and ostentation.

SECTION V.—THE NORTHERN CONTINENTAL NATIONS.

The wandering Habits of the Scandinavians—Their Attacks on other Nations—Their Barbarism at Home and Civilisation in other Lands—Denmark, Sweden, and Norway—Union of Calmar—Stein Stour—Christian—Rise of Russia—Ruric—City of Novgorod—Tartar Invasions—Ivan III.—Condition of Poland—Casimir the Great—The Piast Dynasty—The Jagellon Dynasty.

It is only in comparatively late times that the vast northern territories lying beyond the range of the ancient Roman empire became separate powers, exercising a political influence on the world as settled governments. If, however, they had no distinct place themselves in the political map, they were always disturbing those of other states, and thus the descents of the Northmen are a prominent part of the history of most European kingdoms. From Iceland, which they could colonize without expelling others, to Greece, they planted their banner on every accessible part of Europe. Nay, it is believed on pretty sufficient ground that their adventurous galleys crossed the Atlantic and formed temporary settlements in America. Their plan of operation was to fall upon some town or monastery, and seize what they could, returning to their vessels before the alarm had spread. After a succession of such visits, and when their name had become terrible, they would make systematic descents and take possession of the soil. In the countries where they settled, they speedily acquired all the civilisation of the original inhabitants, and carried it farther. Thus they created that brilliant Norman chivalry which formed the glory of the middle ages. In their own country, however, they remained savage heathen warriors, worshipping Thor and Odin, with an array of gods as extensive as that of the Greek mythology, and more rude and terrible in their character, as connected with the storm and darkness of the north in place of the blue sky and luxuriant vegetation of the south. Bravery or rather ferocity in combat was the sole quality acknowledged as a virtue. Their achievements were recorded by their *scalds*, their bards or chroniclers, some of whose works are still extant, furnishing a great mass of narratives of warlike exploits and plundering expeditions.

The conversion of Scandinavia had scarcely commenced until the eleventh century, and it was the middle of the twelfth ere considerable progress had been made. Before this period, a few of their leaders, acquiring greater power than the others, began to consolidate kingdoms; but this process was slower than in most other countries, for the rude leaders of predatory bands were extremely jealous of any superior ruling over them. The small fruitful peninsula of Jutland, with the neighbouring island, was naturally distinct from the great Scandinavian peninsula which joins the northern regions of the continent—hence the former resolved itself by degrees into the state of Denmark. The Scandinavian peninsula had likewise a natural division in the range of mountains running along its centre, and thus forming the two states of Sweden and Norway, which, though lying on the opposite slopes of the same mountain-range, have shown little cordiality towards each other. Sometimes these three states were broken into smaller divisions, at other times they were all under one head. Waldemar II., at the beginning of the thirteenth century, ruled over Denmark, Norway, and a large portion of Northern Germany. In the year 1397, the three states were united under one monarch, by the union of Calmar. It was the unfortunate result of this union that Sweden was treated like a conquered country. The exasperation thus occasioned bequeathed severe contests to the next age; and at the beginning of the sixteenth century Sweden was virtually independent, under the authority of Stein Stour, who however, in 1520, was defeated and slain by Christian II. of Denmark.

Among the countries penetrated by the adventurous Normans, were the vast plains of the Russian empire, scantily peopled generally by a Slavonic race. A Norman named Ruric established himself in the middle of the ninth century at Novgorod, where he had an undefined circle of authority among the tribes near the gulfs of Finland and Bothnia. His successors existed as a dynasty down to the sixteenth century, and from an early period their authority extended southward to the Black Sea, and westward to the Volga. Within the period embraced in this part of the history, the Russian empire was of

no more account than as an unknown district inhabited by barbarous tribes. The city of Novgorod was of more importance than all the rest of the empire. It strengthened itself in the midst of the surrounding contentions, and, being a valuable emporium of trade, it was an influential member of the Hanseatic league. Russia was frequently invaded by the Poles and other neighbours; but its most terrible infliction was from an army of Tartars, said to be half a million in number, led by the son of the conqueror Genghis Khan. Another Tartar host, in 1236, overran the northern provinces, and laid the descendants of Ruric, as well as the other princes of Russia, under tribute. The royal head-quarters of the Tartars, called the Golden Horde, stood on the banks of the Volga, and thither for two centuries the Russian princes had to repair and pay tribute, and sometimes be met by hardship and insult. After many unsuccessful contests, the first effective blow at the Tartar dominion was struck by Ivan III., whose reign began soon after the middle of the fifteenth century. He may be considered as laying the foundation of the present Russian empire, and was the first monarch of the country acknowledged by embassies from the west of Europe. Novgorod had, in the meantime, become so independent and powerful, that as soon as the monarch's hands were strengthened, he seized and despoiled it of the privileges which gave it power and wealth, making the more recent city of Moscow the seat of government.

The Slavonic country of Poland, now a province of Russia, bade fair in the middle ages to become the centre of a general empire of the Slavonic tribes. For some time the state of Poland was part of the German empire. It did not hold a considerable position as an independent state until the reign of Ladislaus IV. in the earlier part of the fourteenth century, under whose rule it received many territorial additions. The chief man of the dynasty was, however, Casimir the Great, who reigned from 1333 to 1370. He extended the sovereignty over Galicia and Red Russia, and checked the rising independence of the aristocracy, which, by the degradation of the common people as slaves, was bringing on the destruction of Poland. With him the dynasty called the Piast, supposed to have swayed the

sceptre long before the introduction of Christianity into Poland, came to an end.

Casimir was succeeded by his nephew Louis, king of Hungary, who, desirous to transmit the Polish throne in the line of his daughter Hedvige—celebrated for her beauty and virtues—conferred on the nobility great privileges which virtually made the crown elective in their hands. She took for a husband Jagellon, the duke of Lithuania, and her inducement to this alliance is said to have been the conversion of the prince and his people to Christianity. Though the monarchy was elective, the descendants of Jagellon continued for two centuries to fill the throne. But their continuance in power was accompanied, and it might be said purchased, by perpetual concessions to the nobles, who exercised arbitrary power on their own estates, and sanctioned each other's tyranny in the diet or parliament, where there were no representatives, as in England, from the other classes of society.

SECTION VI.—FRANCE.

The various Tribes—The Franks—Charlemagne and his Descendants—The Northmen—The Dukedom of Normandy—Count of Paris—Hugh Capet—Progress of the Monarchy—Power of the Aristocracy—St Louis—The Albigenses—The Salic Law and the English Invasions—Condition of the Peasantry—Jacquery—Joan of Arc—Louis the Eleventh.

THE district now called France is nearly the same as the Gallic province of the Roman empire. The conquered people spoke a dialect of the Latin, and were considerably advanced in civilisation. In the early part of the fifth century, the uncivilized Gothic tribes, who had been restrained by the Rhine, crossed that river, and the several tribes of Burgundians, Vandals, Visigoths, Alans, and Suevians, settled themselves in France. Another body, called the Franks or Free Men, migrated more gradually into the country, and obtaining a predominance over the others, gave the nation the name of France. Down to the death of Charlemagne, the history of France is inseparable from that of Germany, although the people were distinguished from the

Germans by their language. After his death, his sons had a bitter contest for the distribution of his dominions, memorable for the battle of Fontenay, fought in 841, which abolished the supremacy of the Franks over the original Gauls. They were afterwards mixed together, and hence some writers maintain that the modern French nation may be held to date from that event. These Franks, however, were soon afterwards succeeded by a more rapacious and tyrannical race, the Northmen, who ravaged all Europe; but the fruitfulness and accessibility of France, with the weakness of the monarchs, made that country the especial scene of their attacks. They ascended the great rivers and sacked the towns. In the year 856, they besieged and took Paris. King Charles the Bald entered into a treaty with them, and bribed them with a large sum of money to abandon the country. But this only excited their appetite for plunder by showing its success, and they returned, overrunning the kingdom in all directions. Under their daring leader Rollo, they again threatened Paris. By a treaty with Charles the Simple, in 912, they agreed to accept of a portion of land as the purchase of permanent peace. Thus was founded the dukedom of Normandy, which gave a race of kings to England, and was afterwards reunited as a province with France.

Other great dukedoms or principalities were in the meantime forming themselves, and the princes in some instances absolutely rejected, while in others they reluctantly and partially admitted, a superior in the king. One of these nobles or princes, the Count of Paris, dethroned Louis V. in 986, and seized his throne. He was named Hugh Capet, and is considered the head of the Capetian dynasty. This was the source of that dynasty which reigned in successive branches down to the year 1848, save when it was driven forth by revolution. The early kings of the Capetian race had sometimes very little authority beyond their own original dominions, the county of Paris; but they became, from a train of circumstances, the centre to which the others converged. Conquests, alliances, and deaths were every now and then adding territories to the dominions of the Count of Paris and King of France. The crown had little power over the nobles, who exercised a

tyrannical authority over their own vassals. Each province enacted its own laws, and enforced them after its own fashion, so that there was not the least approach to the system afterwards adopted by civilized Europe.

Some of the powerful feudatories conquered the states of neighbouring lords, and thus threatened to become greater in territorial power than the king, while others succeeded to dominions in different parts of Europe. Normandy, which had been the possession of Rollo the Norwegian sea-king and his descendants, was among the more important of these principalities; and it became more so after its Duke William acquired the kingdom of England, by what is usually called the Norman Conquest, in the year 1066.

Louis the Ninth, who ascended the throne in 1226, was a remarkable ruler. He is better known by the name of St Louis, having been canonized, partly for his virtues, but more probably for the zeal with which he pursued the Crusades. He was celebrated for the fairness with which he dealt in questions about territory with his neighbours, and formed a striking contrast to the ravenous and ambitious kings before and after his period. At the same time he did much to break the power of the feudal nobles when it interfered with justice to the people. He established a code of laws calculated to protect the innocent and punish the wicked, in spite of feudal influence throughout his dominions. He had, however, no notion of religious toleration, and persecuted all who presumed to differ from him in opinion, deeming it to be a sacred duty to do so. His reign, like that of his predecessor Louis VII., while memorable for the zealous pursuit of the Crusades, obtained an evil celebrity by the persecution of the Albigenses.

The successors of St Louis gradually increased the power of the crown by conflicts with the nobility, which sometimes made the conduct of the monarch appear very tyrannical. The most remarkable events connected with the succeeding kings, down to nearly the middle of the fifteenth century, were the wars with England, which seemed at one time to have permanently subjected France as a dependency of that country. The opening to the ambition of the English kings arose out of an old practice called the Salic law, which excluded women from succession to the throne of France.

On the death of Charles IV., in 1322, though he left two daughters, it was settled that the crown should go to a distant collateral relative, Philip VI., called the founder of the Valois branch of the Capet family. Edward III. of England, however, was the son of a sister of Charles IV., and he maintained that though the Salic law prevented a woman from succeeding, it did not prevent her son. This was the foundation of a claim to the throne of France by the English kings, which produced the great disasters of Crecy, Poitiers, and Agincourt. These may be attributed to the wretched feudal subjection of the French people, which rendered them unwilling and unable to fight. During the cessations in the English invasions, the peasantry, stung beyond endurance by the outrages and cruelty of their lords, rose in a general sanguinary outbreak—the first of a kind which has been but too common in the country. It was called the *Jacquerie*, from Jacques Bonhomme, or James Goodfellow,—a term applied to the French peasant as John Bull is to the English. France was at the same time harassed by the conflicts of the barons, divided into the factions of Orleans and Burgundy. More, probably, lost their lives in Paris by assassination in this conflict than fell in any of the great victories gained by the English in the field.

In this contest, the Duke of Burgundy, having been treacherously murdered by a retainer of the Orleans party, offered to aid Henry V., who became master of France, and whose son Henry VI. was proclaimed at Paris. Charles VII., as he was afterwards called, had no part of the kingdom but a trifling district to the north of the Loire, around the town of Bourges. A liberator was, however, raised up in a curious and unexpected manner in the person of a young maiden named Joan of Arc. Her influence over the peasantry and army arose from a conviction that she was a special instrument of heaven. The people to whom she first addressed herself rejected her pretensions with scorn; but when it was found that she had attracted a large body of followers, the clergy and nobility, who at first had treated her with contempt, expressed a belief in her mission, either from conviction or policy. At length she was taken prisoner when besieging the town of Compiègne. Her country-

men basely gave her up to the English, whose interest was not yet broken in France, and she was put to death on a charge of sorcery. Her spirit, however, had taken root among the people, and at the middle of the fifteenth century they freed themselves from the yoke of England, which only retained Calais within the soil of France, and this also was lost in the year 1558.

The most remarkable French monarch, from the English wars to the struggle at the Reformation, was Louis XI. He greatly strengthened the power of the crown over the nobility, and by his habits and opinions turned the old chivalrous notions into contempt. Their humiliation was, however, no relief to the people, who were subjected to greater suffering than ever; for the chief difference in their position was, that the crown participated in the tyranny which previously their feudal superiors monopolized to themselves.

SECTION VII.—THE BRITISH ISLANDS.

Fall of the Roman Authority—The South attacked by the Northern Warriors—The Saxons—The Heptarchy—Alfred—Saxon Kingdom—Danish Invasions—The Conquest—The Norman Dynasty—Magna Charta—Conquest of Ireland—Scottish War of Independence—Invasions of France—Wars of the Roses—Separate Rise of Scotland and England—The British Constitution.

THE Roman power when it had to struggle for existence at home gradually left the province of Britain to itself: in Scotland it existed, even in the south, for so brief a space as to have left little behind it but its curious monuments. England, however, was a civilized province, and it is evident that not only the descendants of the Roman conquerors, but those of the original inhabitants, spoke the Latin tongue, and indulged in Roman luxuries. Early in the fifth century they felt the loss of the protection of the empire by the ravages of the wild natives of Scotland. In vain they appealed to their old patrons for protection; and, according to the usual accounts, being disappointed in their expectations, they invited the Jutes, Angles, and other hardy warriors of the northern continent, to come to their aid,

who, after a commencement was thus made, flocked across in such multitudes that they drove the original inhabitants into Wales, Cornwall, and the west of Scotland.

These people were the ancestors of the modern English, if not also of a great portion of the inhabitants of Scotland. Occupying different districts under separate leaders, they formed that cluster of states called the Heptarchy. The number gradually decreased as some of these states became absorbed in others, and at last they were united into one sovereignty. It was in the year 827 that Egbert became monarch of all Saxon England. The most illustrious of the succeeding kings was Alfred the Great, who ascended the throne in 871. After the arrival and settlement of the Saxons, the Danes, who were their neighbours on the continent, and an adventurous class of people of the same character, came over in great hordes, seizing wealth and territory. In the days of Alfred they possessed nearly all England, and he had the merit for a time of bringing them under subjection. To him are attributed many of the beneficial peculiarities of the English constitution, which probably made rapid advances under his fostering care. Among these are counted trial by jury, and the division of the country into hundreds and tithings.

From the death of Alfred until the extinction of the Saxon kings in Edward the Confessor, the throne was partly filled by Danish monarchs. Edward died on the 5th of January 1066. By this time many Normans had found employment in England, and it was maintained that the king, who was childless, had appointed William, duke of Normandy, as his successor. William determined to take the best means of making good the heritage, and crossed over with a large army of adventurers, consisting of the same class who under Rollo had invaded France. He met and conquered the rival claimant to the crown at the battle of Hastings, on the 14th October 1066.

Thus began the reign of the Norman dynasty. It does not appear that the English people deeply concerned themselves about the succession to the throne; but they bitterly felt the change of rulers. The Normans carried the tyrannical principles of the feudal system much farther than they had ever been among the Anglo-Saxons. They proceeded

speedily to dispossess the owners of the soil to make lordships for the adventurers who had joined the conqueror's banner. Their exactions were peculiarly severe, and the people, who found themselves looked upon as a subjected nation, were held in great contempt by the haughty foreigners.

The spirit of the natives, however, remained unbroken. When Henry II. succeeded to the crown in 1135, he was considered as uniting the claims of the Saxon with those of the Norman line; and gradually, though the foreign language continued to be used at court, and many institutions were those of the conquerors, the inhabitants, from the king downwards, gradually assumed an English nationality, especially when the family possessions in Normandy were separated from the English crown.

The reign of John, one of the worst of the Norman kings, is memorable by the concession of Magna Charta. It was extorted from him after he had quarrelled with the pope, incited an invasion from France, and disgusted the chief men of England by his capricious tyranny. The great charter made provision for the protection of the people from arbitrary exactions and imprisonments, and provided for trial by jury. It was often broken and often renewed; but it always served as a document in which the limits of the regal power were specifically set forth, and to which the sovereigns could be brought back with fairness.

Before the reign of John, Henry II., in 1172, began the conquest of Ireland. That country had been early christianized, and had sent missionaries to Scotland and the north of England, who founded near the west coast of Scotland the church of Iona. From an early period, Ireland was divided among chiefs or kings, who carried on ceaseless conflicts with each other. One of these had the misfortune in a quarrel to claim the intervention and assistance of the English monarch, and thus a footing was obtained in the country, which gradually led to its subjugation.

The conquest of Wales, begun by Henry II., was completed by Edward I. This able monarch did much to regulate and improve the law of England, and while he thus strengthened his dominions, he tried to enlarge them

by including Scotland. The alienation of the Scottish Lowlanders from their English neighbours may be assigned to the period of the Norman Conquest. A dispute afterwards arising as to the succession to the crown, Edward thought he had found a favourable opportunity to take it to himself. He offered his mediation, and then saying that he did so as the feudal lord or superior, forfeited the crown into his own hands. His tyrannical rule led to the un-availing struggles of the popular leader Wallace; but in the feeble reign of Edward II., Bruce, a competitor for the throne, headed the people in liberating their country, and thenceforth, until the crowns were united by the succession of James I. of England and VI. of Scotland, the latter country remained a separate and independent kingdom.

The conflict with Scotland was followed by those invasions of France which have been mentioned under the history of that country. The foreign wars of the kings were sometimes favourable to the liberties of the people, who, when asked in parliament for supplies to conduct them, generally took the opportunity of demanding a redress of some constitutional grievance before acquiescing.

In the reign of Richard II., which began in 1377, there were considerable popular outbreaks, and a very formidable insurrection was headed by a workman called Wat the Tyler. It was contemporary with similar risings in other countries. On the Continent they were put down with ruthless severity, and the poor were more cruelly enslaved to their feudal masters than before. But in England it was wisely remembered, after the insurrection was suppressed, that such commotions generally spring from causes of uneasiness and discontent, and parliament took order for remedying many of the grievances to which the people were subject.

Towards the conclusion of the French war a disastrous series of events followed each other in England, until the end of the fifteenth century, arising out of a contest for the throne between the two houses of York and Lancaster. It was termed the War of the Roses, from the badge of the York party being a white, and that of the Lancaster a red rose. It originated in complicated disputes about the succession among the descendants of Edward III. The

feud thus arising was not concluded until Henry VII. asserted the ascendancy of the Lancaster party on the field of Bosworth, and united the two by marriage with a daughter of the York party. He was a politic prince, and left a powerful kingdom to his son Henry VIII. in 1509, during whose eventful reign the struggle of the Reformation took place, foreshadowed by the persecution and outbreak of the followers of Wickliff.

Scotland, in the meantime, continued to flourish as a separate kingdom, with a monarchy, laws, and institutions of its own. There were ever-recurring hostilities between the two nations, and Scotland and France occasionally supported each other as against a common enemy. In England, the constitution had made considerable progress before the accession of Henry VIII. The history of the most august of all popular assemblages, the British Parliament, is involved in mystery. Its origin is connected with the feudal system, and the assembling of the vassals of the crown to do homage to their king. When they were so assembled, the monarch demanded taxes and military service. But a body of men collected together had the strength imparted by union, and were able to meet these demands by requisitions from their own side. When the king yielded, or performed any act so suggested to him, it was usual to say that it was done by their advice in parliament assembled; and at last it came to be a fixed principle, that he could not change the laws, or materially affect the condition of the citizens, without the advice of this assembly. Hence arose the passing of acts of parliament, which still profess to be the grant of the sovereign, with its consent and advice. From an early period it had been customary to convoke not only the great vassals, but representatives of the towns and the humbler gentry or yeomen, and thus was created the representative body called the House of Commons.

PART III.

MODERN HISTORY.

CHAPTER I.

THE ERA OF THE REFORMATION.

SECTION I.—THE REFORMATION.

The Political Hostility to the Church of Rome—Its temporal and domineering Character—The Sale of Indulgences—Luther—The Diet of Worms—Maximilian—Charles V.—Francis I.—Agitated Condition of Germany—Political and Religious Outbreaks—The Reformation in Switzerland—Zwingle and Luther—The War of the Imperial Election—Henry VIII. and the Pope—The Siege of Rome—Diet of Spires and the Protestants—The Augsburg Confession—The League of Schmalkalden, and the Division of Europe into Romish and Protestant—Invasions of the Turks—Treaty of Nuremberg—The first War of Romanism and Protestantism—Peace of Augsburg—Retirement of Charles V.—The Reformation in the other European Nations—Counteraction in the Spanish Peninsula and Italy—France—The Calvinists—Council of Trent—Reconstruction of the Papal System—The Jesuits.

THE sixteenth century, in which the history of the middle ages may be said to terminate and that of modern times to begin, is marked by many momentous changes, of which the reformation in religion is the most important. At first it was not so much a dissent from the religious opinions of the church of Rome, as a revulsion against her corrupt government and management on the part of persons attached

to her doctrines. Of old, the principle of the Romish church had been to spiritualize every thing connected with herself, and remove it from contamination with worldly things. The later tendency of the church, however, had been the very reverse of such spiritual isolation. Churchmen enjoyed the greatest revenues, had the finest houses, and led the most luxurious lives. They meddled with and controlled state affairs, and some of them were greedy and tyrannical princes, keeping up rapacious armies, and ever on the watch to seize on new territories. Even the mendicant orders, who had been established on the principle that they should possess nothing, contained members who were ambitious statesmen and rolled in wealth. Every prohibition against worldliness was evaded. The rule forbidding the marriage of priests, instead of drawing worldly men away from the world, only made them lead licentious instead of domestic lives. To be the mistress of a great churchman was an established, and to a certain degree a respected position; and many people of distinguished families did not hesitate to let their daughters adopt such a character in the houses of the very dignified clergy. The natural children of prelates were admitted to hold a certain rank, and they often, from the power which they possessed, exercised an important voice in public affairs. Cæsar Borgia, for instance, who made himself a tyrannical monarch and the dread of Italy, was the son of a pope.

There were only of course a certain fortunate number of the clergy thus endowed with the pomps and vanities of the world. The humbler classes, who ought to have received a competence out of the abundance possessed by the higher, were poor, degraded, and ignorant. Every thing was subservient to temporal aims, and the spiritual functions and value of the church were overlooked. Ecclesiastical offices were bought and sold, if they were not seized by the strong hand of despotic power. The right of patronage, or of presenting to livings, was abused for selfish ends, and never more so than when it was in possession of the clergy themselves. Even the learning and refined taste shown by Leo X. and other dignified ecclesiastics was connected entirely with temporal matters, and withdrew them from religious thoughts and functions.

The spiritual authority of the see of Rome and its priesthood over the consciences of men had increased by degrees, until at last the clergy claimed the power of remitting sins whether before or after they were committed. Such remissions were called indulgences; and in the mercenary age which succeeded to the spiritual despotism of the church, they became objects of sordid commerce, and were bought and sold. Leo proposed by a great sale of indulgences to raise money for the building of the cathedral of St Peter's at Rome. For the disposal of the indulgences in Germany, an arrangement was made with Albert of Mentz, who was to receive a per-centage on the transaction. He put the distribution into the hands of the Dominicans, and the sale was carried on by a monk named Tetzel with more than ordinary disregard of decency. This wholesale disposal of indulgences was not viewed with favour by the working clergy, since it deprived them of their due influence and authority by superseding confession. Martin Luther, however, attacked the system on higher grounds, maintaining that absolution was of no avail without repentance, and that the pope had no power to grant remission of sins to any save the penitent. Tetzel hastily defended his trade, but he found himself no match for the bold Augustine, and referred the dispute to the authority of the pope. Luther was called to Rome to answer for his audacity; but the Emperor Maximilian had political reasons for not yielding too readily to the pope by giving up a subject; and it was arranged that Luther should be examined at the diet then held at Augsburg. Cajetan, the general of the Dominicans, who questioned him, irritated by the bold replies and strong language in which Luther was accustomed to indulge, retired indignantly from the contest. It was reported to the pope that Luther maintained the popedom did not exist by the ordinance of our Saviour, but was a mere institution of human creation. This was condemned, along with other doctrines promulgated by Luther, and he was required to recant within sixty days under pain of excommunication.

Luther was generally cautious and moderate in the positions he took up, and he did not desire an immediate feud with the pope. But what he had said he would stand by, and failing to recant, the excommunication was launched against

him. To show his contempt for it, he committed it with other documents to the flames in presence of a party of students. He demanded that the question at issue should be tried by a German assembly on their own side of the Alps, and not at Rome. The new emperor appointed a diet to be held at Worms, to settle the disputes of the church, and called on Luther to attend. His cause had now gathered a following, and he appeared with a large body of supporters. The emperor, who had no love for the pope, did not discourage the new movement at first, but he did not wish to disjoin any part of Germany absolutely from the papal sway; and he desired to show that when the pope failed, he with his imperial power could put down the innovations. He was however mistaken, for Luther in that brilliant assemblage stood firm to his principles, and was too well protected to be safely injured. The ban or denunciation of the empire, which excluded him from his rights as a German citizen, was however proclaimed against him and his writings, and he retired for security to the castle of Wartburg, belonging to his friend the Elector Frederick, where he occupied himself with his translation of the Bible. The influence of his stern resistance was greatly aided by the gentle and scholarly Melancthon, who assisted in raising the fabric of the reformed church, while the other pulled down the abuses of the old. They both gave a practical protest against the celibacy of the clergy by marrying, and that of Luther was the more decided from his wife having been a nun.

Political circumstances favoured the discussion. In 1518, just after having attended the diet, Maximilian the emperor died. He left two grandsons, one of whom took the hereditary Austrian dominions of the house of Hapsburg, while the other stood as candidate for the empire. This was Charles V., who had inherited Spain, with its new American colonies, its possessions in Italy, and those in the Low Countries. Were he also to become emperor, he would far excel all other European potentates, and destroy the balance of power. He was opposed by Francis I. of France; but Charles was successful, and ruled over dominions on which it was said that the sun never set. The competition for the empire naturally weakened the power of government

in Germany. The Elector of Saxony, who was regent, in the meantime favoured Luther, and kept him safe from his enemies. After his bold avowal, the pent up waters of discontent, political as well as religious, broke forth, and Germany was covered with agitators. Most of the nobility and the burgher class stood by Luther, who, though he was firm and resolute, refusing either for threat or bribe to retract what he had maintained, was moderate in his demands. He did not deny the real presence, or object to what he deemed the due and proper authority of the pope over the church at large; and he would have abandoned his opposition had the sale of indulgences been withdrawn as a function beyond the church.

But other reformers took far wider views. Among these, the celebrated anabaptist, Thomas Munzer, demanded the abolition of all power and authority, temporal as well as civil, and proposed to set up a heavenly kingdom, where wealth and rank should cease to exist, and all should be equal. The ferment spread in various shapes throughout Germany, somewhat in the same manner as the revolutionary movement of 1848. Several agitators, among whom Hans Muller of Bulgenbach, and George Metzler, were conspicuous, organized the peasants for the redress of their grievances. Goaded by the cruel servitude to which they had been subjected by their feudal masters, they rushed to the extreme of anarchy. Their demands, which were chiefly for relief from the most offensive exactions of servitude, do not seem unreasonable at the present day, though they astounded the aristocracy of the sixteenth century. The peasantry, however, pursued them with violence, and though they gained some partial advantages, they were as usual put down by the strong hand of organized power.

Meanwhile the contest spread into Switzerland, where there was a violent division of opinion, not only between the opponents and supporters of the pope, but between two classes of opinion among reformers. Here indeed began the earliest distinct schism in the reformed church, in the opposition of the followers of Zwingle to those of Luther, and the dispute spread into Germany and other countries. Zwingle was a canon of Zurich, and having like Luther set

himself in opposition to the sale of indulgences in his own diocese, at once took his stand upon various other grounds of objection to the papacy. He banished images, decorations, and ceremonies, and instead of the sacrament with the consecrated wafer, administered the communion of the Lord's Supper after what he maintained to be the method of the primitive church. Between Luther and him there arose a sharp controversy; but it was closed in 1531 by the death of the Swiss reformer on the field of battle, in a conflict between the Protestant and Popish cantons.

The great European war which arose out of the imperial election gave opportunity for the spread of the reforming doctrines. The King of France had possession of the dukedom of Milan; but the potent emperor claiming it as a domain of the empire, led an army against it. The French were defeated, and compelled to retreat across the Alps. Francis now marched into Italy at the head of a numerous army, and was encountered by a Spanish force chiefly under the Constable Bourbon, who in a fit of disappointed ambition had deserted his native country and taken service against it. The French king was defeated in 1525, at the battle of Pavia, and carried captive to Madrid.

When after a year's captivity Francis was released, the pope, who had opposed the rising influence of the emperor, entered into a league with Francis, Henry VIII. of England, then the most zealous supporter of Rome, and some Italian princes. Its object was to deprive the King of Spain, whose house had not shown much zeal for the papal interests in Germany, of his Italian dominions. The emperor, determined to protect them, sent an army into Italy under Bourbon. As this was a war against the pope, those Germans who had adopted reforming views, as well as those who had a leaning to them, zealously swelled the ranks of the invading force. Along with them came many wild adventurers—some of them the followers of the robber knights, others the peasantry who had risen in insurrection. The motley host were ill supplied with provisions, and demanded to be led against Rome. Bourbon, whether from choice or necessity, complied. The city, ill prepared to resist such a host, was stormed. Bourbon fell in the attack, and his

unorganized followers made a more destructive sack of Rome than that of the Goths a thousand years earlier. The palaces of the nobility and the churches were ransacked and pillaged and many of them burnt. The wild bands, when satiated with plunder, amused themselves by insulting and ridiculing the papal dignitaries with ludicrous processions and other mockeries; and the pope, after being a time in their hands, was glad to make his escape. The emperor professed great grief at this profanation of the religious capital of Christendom; but he could not help the fact going forth through Europe, that the army of the King of Spain and Emperor of Germany had treated the sacred person of the pontiff with ignominy, and pillaged and destroyed his capital.

The reformed principles in the meantime spread rapidly. Besides those countries in which they arose spontaneously, they were propagated directly by the German middle class through the Hanse towns, and thence into Denmark, where the new doctrines received the support of the king. When the war in which Rome was sacked came to a conclusion, and the peace of Cambray was under negotiation, the emperor was desirous of showing the sincerity of his friendship for the pope by suppressing the Reformation, of whose vital strength he had as yet no conception. At a diet held at Spires in 1529, the princes of the empire favourable to Rome were in a majority, and passed a decree condemning the innovations in religion. It was on that occasion that the princes who had adopted the Reformation presented an energetic protest against this condemnation, whence they and their followers received that name of Protestants which they still retain. And thus a designation which now belongs to the most enlightened and energetic inhabitants of Europe, was first given in the small town of Spires, on the banks of the Rhine, to a party who were deemed a mere temporary pertinacious sect. The protest was taken to the emperor in Italy, but he not only refused to receive it, but imprisoned those who conveyed it. With the aid of the calm and learned Melancthon, the protestants now embodied their views in a confession of faith. It was called the Augsburg Confession, because it was solemnly read at the great diet held at Augsburg in 1531. A counter statement, called a Refuta-

tion, was also read. Neither party would yield, and the diet failed in its avowed object of producing harmony in the church. Indeed it might have been seen, had not the Romish party been under the blindness which so often overcomes the supporters of worn-out systems, that there were far greater innovations in progress than the Lutheran, for there was another confession sent in from the cities of Upper Germany more strongly anti-papal, and a third party stood by the still more radical creed of Zwingle.

Many of the German princes now adopted the movement from views of aggrandizement. They saw a rich field of patronage, if not appropriation, in separating the ecclesiastical benefices from the control of the pope; and finding themselves strong in wealth and numbers, they were disposed to trust the event to the sword. In 1531, a league was entered into at Schmalkalden by the protestant princes, engaging to stand by any one of their number attacked for his faith. It consisted of the Elector John of Saxony, Philip of Hesse, Philip-Ernest and Francis of Brunswick, Wolfgang of Anhalt, the Count of Mansfeld, and the cities of Strasburg, Ulm, Constance, Ratlingen, Memmingen, Lindau, Biberach, Isni, Lubeck, Magdeburg, and Bremen. Others joined afterwards, and some states, such as Bavaria, leaned to the protestants from jealousy of the enlarged power of the empire when united with the kingdom of Spain.

The king of France was ready to join the protestants or any other body which would aid him against the emperor. Distrusted by the protestant princes, he found a more serviceable ally in the Turks, who, encouraged by the internal disputes, menaced the empire. In 1532, Soliman II. seized Rhodes from the knights of St John. Instigated by France, he entered Hungary and took possession of it just as the emperor was concluding his Italian war. Having an army a quarter of a million strong, he advanced on Vienna, and besieged the imperial city for twenty-one days. Baffled in his attempt, he at last withdrew, devastating the provinces in his retreat. In 1532, a second invasion was prepared, avowedly because the sultan saw that the empire was divided against itself. All true Germans were called on to resign for a time religious dif-

ferences, and defend the soil of their country. But it was necessary that something should be yielded to the protestants, and a treaty was signed at Nuremberg, by which the emperor engaged to leave all matters as they stood and not disturb them. The Turk, on hearing that the emperor had really made peace with Luther, withdrew his forces.

By the treaty of Nuremberg the hands of the protestant princes were to a certain extent tied. They could not organize forces for their protection, while the emperor, whose tolerance of them was merely political, would, they feared, seize the first favourable opportunity to turn against them. But their doctrine and worship advanced day by day, confirming the people in the cause of protestantism as that of their solemn adoption. They at the same time gained some eminent adherents, among whom were the Duke Henry of Saxony—the successor of Duke George who had protected Luther, but had not adopted his cause—and the Elector of Brandenburg. The two parties were now nearly equally balanced among the German electoral princes, and the Archbishop of Cologne, who had betrayed protestant tendencies, would have turned the majority to their side, had he not been deposed at the instigation of the priesthood of his diocese and electorate.

When peace was restored with France, the emperor ceased to conceal his hostility, and the Schmalkalden league found that they had a false brother in Maurice of Saxon Thuringia, who, while adopting protestant opinions, professed to join the emperor on principles of political loyalty to his superior. Charles was still unwilling irreconcilably to divide the empire. To the last he indulged the hope of strengthening his power and immortalizing his reign by a reconciliation of the contending parties, and so gratifying both the pope and the protestants. He expected to see this accomplished by the great œcumenic or universal council, to be held at Trent, after the manner of the primitive Christians, where representatives of all the churches assembled in conclave to discuss fundamental differences of opinion. The protestants, however, saying that the council was to consist entirely of papal priests, refused to countenance it or acknowledge its authority. It was evident that war was not far distant, and Luther died on the 18th of February

1546, a year before it broke out. The southern cities of Germany were immediately awed into submission; but the northern states, under the Elector John Frederick of Saxony, called "the Constant," prepared to defend themselves. The first conflict between protestantism and the church of Rome was fought at Mühlberg on the Elbe, where the protestant army was defeated, and John Frederick taken prisoner and threatened with death. He was compelled to resign all his territories except Gotha, and Maurice was promised the electorate. Philip, the landgrave of Hesse, was next seized by a discreditable artifice. But the emperor did not desire to drive matters to extremity. He was in secret treaty with the pope, offering to get the protestant states brought to a compromise in the Council of Trent, if the Romish party would reconsider some resolutions already adopted. His scheme was, however, frustrated by the pope's publication of the secret negotiation, as a conclusive indication that any compromise was hopeless. Baffled in his favourite project, the emperor was excited to more serious alarm by the sudden desertion of his fickle supporter Maurice, who seems to have become apprehensive of the power which he would possess by either making common cause with the protestants or subduing them. Charles entered into a treaty with the King of France, who was to be permitted to seize some German towns on the frontier. Maurice immediately relieved the protestant towns invested by his troops, added his force to that of the Schmalkalden league, and advanced immediately on the Tyrol to seize the emperor, who made his escape with difficulty and danger. His brother Ferdinand, left behind, negotiated the treaty of Passau in 1553. It was followed by the "religious peace of Augsburg" in 1555. By it the protestant states were assured of the full exercise of their religion—of their civil privileges, and of the right to dispose of their ecclesiastical property. Those of the old faith living in these states were permitted to depart if they thought fit, and if they did not were promised toleration for their opinions and form of worship.

The emperor, mortified by the result of all his efforts to achieve religious peace, took the resolution of retiring from the world in which he made so conspicuous a figure, and ending his days in monastic seclusion. He resigned to

his son Philip, first the Netherlands, and then the kingdom of Spain and Naples, and the acquisitions in America. The government of the Austrian States and the affairs of Germany he committed to his brother Ferdinand. The world believed that the retiring emperor gave himself up to devotion and ascetic mortifications, but in reality he led a life of sensual enjoyment, so far as a man advanced in life could do so, and shortened his days by excesses of the table.

After Germany, Britain presented, as we shall presently see more fully, the greatest field for the progress of Luther's doctrine. In Italy and Spain the principles of the Reformation were speedily adopted by many men of eminence. But the church of Rome, forewarned by what was occurring in Germany, resolved speedily to crush it, and the inquisition was set in motion for that purpose. Many learned Italians and Spaniards found refuge in protestant countries, and one of them, Servetus, afforded a signal instance of the ignorance of the true principles of tolerance. Having made his escape from Italy, in passing through Geneva he was seized on a charge of Arianism, and condemned to be burned to death with the approval of Calvin. It has always been deemed remarkable that the reform doctrines were received in their most severe and simple form among the excitable and impulsive French, and among that southern portion of them who were the most excitable and impulsive of the whole nation.

Jean Cauvin, commonly called John Calvin, was a native of Picardy. He adopted the primitive views of Zwingle, and reduced them with the aid of the great scholar Theodore Beza to a consistent shape. The doctrines of his church were those which are generally termed strictly evangelical, while the form was of the simple presbyterian character. In outward matters he objected to hierarchies, to varied forms, to decorations, and to everything that was supposed in worship or ceremonial to feed the eye; and went back to the primitive church to find a republican system of church-government, where, individually, clergymen were not superior to each other, and discipline and legislation were performed by their assembling together in church courts. In morals they exacted a very rigid conformity with the injunctions of the divine law. The principal sup-

porters of protestanism in the wealthy towns of the south of France were Calvinists. For some time they made themselves formidable in the civil wars, but in the preponderance of the League party they were cruelly persecuted. Calvin found a stronghold in the zealous town of Geneva, where the principal Calvinists had taken refuge, becoming so powerful by their concentration that the small state was called the Protestant Rome. In the Netherlands, the Calvinists created a considerable church. At the Synod of Dort in Holland, the Arminian party made an effort to modify the system, but they were defeated, and their main supporters, including the celebrated Hugo Grotius, punished.

Meanwhile the great œcumenic council of Trent, from which the restoration of the peace of the church was anticipated, sat with occasional intervals for more than twenty years, until its proceedings were wound up and confirmed by the pope in 1564. These proceedings have been called the Catholic Reformation. Great abuses were removed; and it is difficult to say what might have been the influence of such an assembly a hundred years earlier. But occurring when it did, it only served more distinctly to mark off the doctrine and practice of the church of Rome from those of the Reformation, so that what was only matter of tradition or custom before was solemnly ratified and declared to be a part of the church. In their early sittings the binding authenticity of the Apocrypha was pronounced; and it was declared, in opposition to one of the leading principles of the Lutherans, that the sources of authority for the Christian faith and morals are not confined to the Bible, but embraced in the traditions preserved by the church. The doctrines of purgatory and prayers for the departed, along with the invocation of saints, with that which had been the source of the great conflict, the sale of indulgences, were confirmed. But, on the other hand, many reforms of the abuses of the Roman-catholic church were adopted. The high churchmen desired the adoption of regulations exempting the clergy from the jurisdiction of the ordinary tribunals, making them the judges in questions of marriage, tithes, and ecclesiastical property, and requiring the civil magistrate to enforce decrees of the church. But those assumptions were strongly resisted even by the Roman-catholic princes,

and Pope Pius IV. desired them to be withdrawn. Provisions were made against ignorant and vicious men entering holy orders—against excessive pluralities and non-residence, and in general for establishing a more rigid system of discipline. The secular character which the church had assumed, and the number of powerful men who became prelates for the enjoyment of wealth, power, and pleasure, were gravely censured. After this discussion many grievous scandals certainly ceased. The most fearful crimes were no longer committed by popes or their families for revenge or avarice. To propagate and support the principles of Roman-catholicism was now the aim of the great churchmen, instead of magnificence and pleasure. The temporal power of the higher clergy, who enjoyed their baronies and lived in their feudal halls with their retainers around them, was often inimical to the power of the pope, and after the Council of Trent this power increased over the ecclesiastics. It was aided by the new order of the Jesuits,—founded by an enthusiastic Spanish soldier named Ignatius Loyola, who, being wounded, was obliged to abandon a glorious career in the profession of arms, and seek a new sphere of ambition. The principles of the body he created were alienation from the world, self-sacrifice, and entire obedience to their superiors, obedient in their turn to the see of Rome. The Jesuits, however, thus separated from worldliness, and requiring entire purity of self-devotion to what was deemed the cause of God, became in after-years a byword for insincerity, stratagem, and secret interference with the honest transaction of the ordinary business of the world.

SECTION II.—CHANGES CONTEMPORARY WITH THE REFORMATION.

Invention of Printing—Increase of Books—Progress of Scholarship—
Mariner's Compass and Maritime Discovery—Change in the Military System by the Invention of Gunpowder.

THE Reformation aided and was acted on by other great contemporary changes in the European system. Prominent among these was the invention of printing. It was discovered by such slow degrees that the steps are not known, and

it has been justly observed that the art which preserved the history of all other things has neglected to preserve its own. Perhaps, if it were not for the great impulse otherwise given to mind, the invention might have gone so far and been forgotten. Repeatedly the world was on the threshold of its discovery. The bricks of Babylon have the names of kings stamped on them with types, and the Romans used cachets, or stamps capable when blackened of leaving the impression of a word or sentence. The earliest printed leaves are supposed to have been entirely carved out like woodcuts on blocks of wood. Among those who are believed to have actually printed books in the middle of the fifteenth century, the names of Guttenburg, Faust, Schaefer, and Coster are conspicuous—but a strange mystery hangs over their works. There is a legend that they desired to pass off their printed books as manuscripts; and thus people, wondering at the rapidity with which they were produced, were still more surprised, if not alarmed, when on a comparison they were found to correspond with each other letter by letter. In their elaborate manuscripts, often richly illuminated, the monks and nuns generally confined themselves to the legends of the saints. But when printing was thoroughly in use, the works of the great authors of antiquity were published and propagated. The protestant communities endeavoured to excel the elegant and profound learning which the corrupt days of Romanism had produced under the Medici, and in some respects there was a race between the two churches which should do most for the revival of literature. So long as this consisted merely in the re-printing of the classics, the adherents of the Romish church, and especially the Jesuits, set a brilliant example of scholarship, for here they dealt with things held entirely apart from belief, which could not interfere with the passive obedience due to their church; but when inquiry went into other departments—into science, philosophy, history, and especially divinity—the principles of free investigation and unlimited thought which created the Reformation showed their superiority in the revival not of mere reprints of ancient works with elucidations and comments, but in original literature and science.

The invention of the mariner's compass and the progress

of navigation and discovery not only opened men's faculties, but enriched the trading parts of protestant Europe, and enabled the citizen class to cope with the feudal aristocracy. While the cities of Italy lost the monopoly in the eastern trade, the navigators of the seaports of England, of the west coast of the continent, and of the Baltic, sailed round the Cape of Good Hope, and found themselves among nations possessing a civilisation which dated hundreds of years before their own began, and was in some matters still beyond it. To purchase the rich oriental stuffs which the affluent desired, home produce was encouraged, and at the same time the beauty of the fabrics worked by the patient perseverance of the gentle Indians excited the rivalry of European producers.

The invention of gunpowder, and a corresponding change in the method of warfare, had great influence on the age. Mercenary armies began to supersede the feudal force, and the urban communities, and other bodies not naturally warlike, were enabled by hiring soldiers to enter the field on an equality with the barons. Individual prowess ceased to have its former influence in combats, and was superseded by organized forces. Under the old system, the men of knightly rank who could afford to cover themselves with a costly suit of iron mail formed the only really important troops. Their humbler vassals, in the continental nations especially, were half-clad and poorly fed, often with no better arms than bows and billhooks; and when a few steel-clad knights on their heavy powerful horses charged them, they dispersed or were trodden down like sheep. Hence the success of a war depended on the number of gentlemen who could be brought into the field well provided with armour.

But when the musket and especially the cannon was introduced, the weak and the strong were brought more on a level, and the advantage of the mail covering was greatly neutralized. Moreover, before this revolution the plundering barons, when they excited the wrath of the cities or peasantry, could retire within their fortresses, where they lived in absolute security—but now cannon were supplying, though but imperfectly, the means of besieging them. Since war had become an affair of organization, and the great object in a battle was to bring as many men as

possible together, and make them manœuvre in masses instead of fighting singly, it became a profession to keep men in training, and offer them to the service of any power inclined to hire them. The practice arose in Italy, and those who followed it were called *condottieri* or conductors. Thus the influence of the feudal nobility in the European contests subsided, and was replaced in a great measure by the influence of wealth.

CHAPTER II.

HISTORY OF THE PRINCIPAL STATES OF THE WORLD.

SECTION I.—GREAT BRITAIN TO THE REVOLUTION OF 1688.

The Reformation and Henry VIII.—Wolsey—Edward VI.—Mary of England—Elizabeth—The Progress of the Constitution—Mary of Scotland—Darnley and Bothwell—Knox and the Reformation in Scotland—Accession of James to the English Throne and Union of the Crowns—Charles I.—Constitutional Discontents in England—The Covenant in Scotland—Civil War—Cromwell—The Restoration—Charles II.—Fears for the Stability of the Constitution—James II.—His Innovations—The Revolution.

BRITAIN in Ancient History was only known as a distant dependency of Rome, and in the Middle Ages had little influence on the world at large save by her French conquests. But in the period now before us she acted the principal part, in the first place by bold political revolutions widely affecting the fate of mankind, and subsequently by the steadiness with which she preserved her remodelled institutions amid the wreck of surrounding nations, and by her progressive rise in wealth and intelligence.

Henry VIII. commenced his reign as a warm supporter of the pope against the doctrines of Luther, and received for his zeal the title of Defender of the Faith. His first quarrel with the Romish see arose out of a self-willed pursuit of the objects of his own passions. Falling in love with Anne Boleyn, a court beauty, he professed to discover conscientious scruples against his marriage with Catherine

of Aragon. The pope was appealed to, and as Catherine was a sister of the Emperor of Germany, he was perplexed by prudential difficulties in deciding between the two monarchs. His policy was delay; but the impatient king, adopting the advice of Cranmer and Sir Thomas Cromwell, denied the authority of the Bishop of Rome to interfere, and acknowledged only the Church of England, of which he asserted himself to be the head. Once begun, the severance was made complete, though the principles of the reformed doctrine were not then established. In fact the people of England, who ever disliked foreign interference in any department, hailed the severance with satisfaction, and were not very earnest in inquiring whether it was done in a justifiable manner. It was finally accomplished by a series of acts of parliament, passed in 1533 and 1534, by which appeals to Rome were rendered criminal, arrangements were made for the selection and consecration of prelates without the intervention of the pope, the tax sent to Rome called Peter's Pence was revoked, and the usual functions of the pontiff were vested under the crown in the Archbishop of Canterbury.

The reign of Henry was rendered remarkable by the rise and influence of the celebrated Roman-catholic prelate, Cardinal Wolsey, who, after exercising the authority of a pope in England, fell before the influence of the new queen. He had set the example of diverting the funds of the rich monastic institutions from the support of lazy monks to the propagation of learning in the universities. The precedent of the seizure, but not of the application, was followed by the king and the aristocracy, who took possession of the vast property of the religious houses.

Henry established some peculiar articles of faith, and persecuted all who differed from them. Though so greatly instrumental in the furtherance of the Reformation, he was a gross and sensual tyrant. He had six wives, two of whom were put to death, and two divorced, while one died a natural death, and the last survived him.

His son Edward VI., a boy of amiable and gentle character, succeeded him. Under the government of his guardian, the protector of the realm, created Duke of Somerset, the Reformation made rapid progress. Severities were ex-

exercised against the followers of the old faith, but none were put to death. The persecuting articles of Henry VIII. were revoked, the clergy were permitted to marry, and a liturgy was adopted nearly the same with that at present in use.

On the death of this prince there was a brief conflict for the succession, for Mary, Henry's eldest daughter, had been proclaimed illegitimate to prepare for the marriage with Anne Boleyn. She triumphed, however, over the rival set up against her—the Lady Jane Grey, a granddaughter of one of Henry's sisters—who was put to death. Mary was a stern and bigoted Roman-catholic. She of course restored the members of her own religion to power, and acknowledged the authority of the pope. But not content with this, she instituted a relentless persecution, of which Ridley, Hooper, and Latimer, were the most illustrious victims, and justly earned for herself the title of Bloody Mary.

Elizabeth, whose reign is an era in English history, ascended the throne in 1558. The Roman-catholics, holding her illegitimate, since they maintained that Catherine of Aragon had not been properly divorced, desired to see Mary, queen of Scots, on the English throne, as daughter of Henry the Eighth's sister; but the protestant feeling of the great bulk of the community was too strong to be resisted. The accession of two female queens so unlike each other had a peculiar influence on the progress of both parts of the realm. Immediately on the birth of Mary, her father James V. died; and as she was so nearly connected with the English throne, the ministers of Henry VIII. thought it would be a wise policy to marry her to their own infant prince, Edward VI., so that their offspring might inherit the sovereignty of both countries, and heal the animosities which had so long disturbed two realms fitted to promote each other's welfare. Had they been prudently dealt with, the Scots might have seen the wisdom of the arrangement, but Henry urged it with dictatorial assumption. As a Scottish statesman said, they liked the match but not the method of wooing, for a large army devastated the south of Scotland under the command of Somerset. In their haughty indignation, the Scots put an immediate stop to the negotiations by sending their young

queen to France, to be trained up at that court as the wife of King Francis, during whose short reign, this unhappy princess claimed the title of Queen of England, France, and Scotland. While she was absent in France, her mother, Mary of Guise, who was an unscrupulous and resolute supporter of the old church, carried on a long conflict with the Lords of the Congregation, as the protestant leaders were called, having Murray, afterwards the regent, a natural brother of Queen Mary, at their head.

The young widowed queen returned in 1561, a year after her faith had been overturned and the Reformation established. She was as popular as a person of her now unpopular religion could well be. But she was fond of gaiety and pleasure; while Knox and the other protestant clergy, taught in Calvin's school, opposed as wickedness what she thought innocent enjoyment, and restrained her in the exercise of her religion.

But her chief sufferings were from the rude and profligate barons who surrounded the throne. She took a young man connected with the royal families of the two countries for her second husband—Henry, Lord Darnley, a person of weak mind and profligate habits. After having joined in the murder of a poor Italian named Rizzio, in the presence of the queen, he was himself murdered—the house in which he lived being blown up by gunpowder. Mary was strongly suspected of being accessory to the deed, and suspicion was heightened by her marrying Bothwell, supposed to be the chief perpetrator. The lords of the congregation and other barons, being determined to submit to her rule no longer, shut her up in Lochleven Castle, whence after a short confinement she escaped to England in 1568, where greater dangers and misfortunes awaited her.

Such were the events taking place in Scotland shortly after Elizabeth's accession to the throne. The quality which made her so great was chiefly the selection of wise councillors. Conspicuous among these from the beginning of her reign were Burleigh, Walsingham, Nicholas Bacon, and Throckmorton. Devoted to the protestant cause, they advised her not to disturb the existing state of things too rashly, and she began by a mere proclamation permitting the partial use of the Prayer-book. Gradually, however,

the connexion with Rome was again severed, the royal supremacy was restored, and the Church of England settled almost as it at present exists. There were strong efforts made by the more Calvinistic party, called the Puritans, to establish their own principles, but they were resisted, not without considerable severity.

Elizabeth was a rigid monarch to her court, but she did not, like her successors, tamper with the privileges and growing liberties of the people. Whenever a grievance became conspicuous, it was graciously redressed before it had created deep discontent. The country was respected abroad, and became the stay and support of the protestant interest. Her reign was prolific in great men, among whom the names of William Shakspeare and Francis Bacon are pre-eminent. The most striking event of the period was the defeat of the great Spanish Armada, sent by Philip, the bigoted and cruel king of Spain, to crush England and the Reformation. As a woman, Elizabeth had many weaknesses, if not graver defects. Feeling the existence of the Queen of Scotland dangerous to her power, she put her rival to death with the forms of justice but not its reality.

On Elizabeth's death in 1603, James, the king of Scots, succeeded to the crown without opposition, as the nearest heir, being a descendant of the daughter of Henry VII. Thus the monarchies of England and Scotland were united, but each was still a distinct state with a separate legislature. He expected to enjoy greater wealth and luxury, and to be less subject to restraint and rudeness, than in his own country. In the court he met with the ready obsequiousness which pleased him; but he permitted formidable grievances to irritate the country, and when they were represented in parliament, he quarrelled with the members, instead of inquiring into the grounds of complaint and finding a remedy for them when they were just. He thus nourished the discontents which came to a fatal issue in the reign of his son.

The accession of Charles I., in 1625, was hailed with satisfaction, for he was a man of pure morals, and free from the besetting weaknesses of his father. But he was unfortunately ignorant of the character of the nation which he reigned over, and failed to respect its liberties and privileges. His proud reserved nature disliked the freedom of

parliamentary discussion, and he desired to rule without the aid of that body, which had become essential to the routine of government. The House of Commons had now for centuries established the right of voting all supplies; but the king, desirous of dispensing with their aid, tried to enforce by royal authority some old taxes called tonnage and poundage, and ship-money. He entertained the unfortunate belief that a prince was not bound to the promises exacted by his subjects; and when parliament prevailed on him to consent to the petition of rights, they had immediately to complain that he broke his faith.

A deep-seated discontent gradually pervaded all ranks in England, and it was aided by events in Scotland. By the advice of a meddling priest, Laud, archbishop of Canterbury, who had a strong leaning to Romanism, a new Prayer-book or Service-book was forced on Scotland. It was more Romish than the English Prayer-book, and its use in Edinburgh at once created a tumult among the zealous presbyterians. Seeing the people thus excited, the aristocracy, afraid of losing the property they had obtained on the dissolution of the religious houses, joined them, and a solemn protest, called the Covenant, was drawn up and signed throughout the land. The Covenanters embodied a force, with which they marched to England. They defeated the king's forces at Newburn, and entered Newcastle. They were in fact treated by the English gentry and people rather as coadjutors than enemies, and they received a vote of money from the English parliament for their brotherly assistance. This was the celebrated Long Parliament, which assembled in 1641, and did not separate until it had destroyed the monarchy. It began by impeaching the king's principal advisers, Laud and Strafford, who were both beheaded. Though the king yielded when he could no longer resist, yet the parliamentary leaders had too good grounds to believe that he meditated their punishment should he regain his ascendancy, and that he was not to be trusted. A massacre which broke out in Ireland—the Roman-catholic population rising and slaughtering the English settlers—confirmed their fears, for there was great reason to suspect that it was countenanced at least by the king. The parliament levied an army, which brought out the wonderful

military genius of Oliver Cromwell, then a man in middle age, who had lived the retired life of a country gentleman. Charles's forces were repeatedly defeated, and the king was at last at the mercy of his opponents. It would have been well perhaps if they had dealt less harshly by him; but they always felt that their safety and his were inconsistent with each other, since it was his principle that he was not bound by any obligations he might be forced into, and if he re-established his power they would be sacrificed. A solemn tribunal was at last nominated, called the High Court of Justice, before which the king was brought to trial. After a long investigation, he was condemned to be beheaded, and the sentence was executed on the 6th of December 1648. He met his fate with firmness and resignation, and many who did not approve of his government as a king, revered his memory when dead.

The presbyterian party, backed by the Scottish Covenanters, had the command of the parliament, and established their system over the country. But the Independents, who objected to the enforcement of any kind of church-government, were gaining ground in the nation, and with Oliver Cromwell at their head, formed a majority in the army. They excluded from parliament the members most inimical to their principles, and left only that fragment of a parliament which has been called The Rump. Cromwell, in the meantime, overran Ireland, where the inhabitants, chiefly Roman-catholics, had opposed the new system. He subdued and pacified the country, but at a terrible sacrifice of life, for the Irish were slaughtered without mercy. A considerable body of the presbyterian party held out for Charles II. in Scotland; but Cromwell gaining the victory of Dunbar, the country submitted to the new order of things. As captain-general or commander-in-chief of the army, he was now absolute master of the empire. He dissolved what remained of a parliament; and a new constitution of government, by a council and triennial parliament, being established, he was chosen as its head by the title of Lord Protector, on 16th December 1653.

Cromwell was an absolute but a wise ruler. It was his principle to let every one alone who did not disturb the government, whatever his principles might be. He intro-

duced many reforms in the law and the administration of state affairs, which had to be readopted when royalty was restored. At the same time he made the strength of Britain greatly respected among foreign nations, even the most despotic. But he was surrounded by discontent and danger. Those who had opposed the king would not readily submit to another despotism, however ably administered; while the royalists hated him, and conspired against his life. He died on the 3d of September 1658. His son Richard succeeded to the protectorate—a good and just man, who might have made an excellent king; but the people, tired out by his father's absolute rule, had begun to believe that the best policy for the nation would be the recall of the late king's son, who must, they thought, have learned wisdom by adversity.

The project receiving countenance from Monk, who was at the head of the forces, Charles II. arrived in England on the 29th of May 1660. Those, however, who expected him to take a lesson from the past, and act as a virtuous king, careful of the interests of the people, were greatly disappointed. He looked on the Restoration as a natural and inevitable event, forgot that he owed any duties to the people whom he came to govern, and considered the British empire the mere instrument of his pleasures. His chief commendable quality was good nature. He was dissolute in his personal morals, making the court a centre of profligacy, and in his public conduct reckless of the interests of the kingdom. There was a strong opposition to the court in parliament, which carried the Habeas Corpus Act and other valuable measures. The king at last dispensed with parliaments, and supported his government by seizing on the money which had been advanced by the London merchants on the credit of the Exchequer, and by a pecuniary allowance from the despotic king of France. In Scotland his government endeavoured to enforce episcopacy by the law and the sword; and, as all such efforts were resisted, a sanguinary persecution fell on the Covenanters, as they were termed, which only increased their dislike of episcopacy. In England, Lord William Russell, Algernon Sidney, and others, fearing the utter annihilation of the constitution, endeavoured to strike a blow in its de-

fence; but accident compromised them with conspirators against the lives of the king and his brother, and the leaders were executed. The chief alarm of the nation was directed towards popery, the Duke of York, the heir of the crown, being an avowed member of the Romish church, and Charles himself being supposed to lean more towards that than any other religion.

He justified the suspicion by dying in communion with the church of Rome. Yet his brother James II. was well received at his accession in 1685, and had he been wise and moderate, would have been, notwithstanding his religion, a very prosperous king. A rebellion by the Duke of Monmouth, a natural son of Charles II. who pretended to be legitimate, was speedily put down with the general approval of the public, though they could not help some misgivings when they noticed the cruelty with which the misguided rebels were punished by the king's favourite judge, the unscrupulous Jeffries. Though the new king did not pursue so dissolute and reckless a personal career as his brother, he began to tamper even more seriously with the constitution. A law had been made excluding Roman-catholics from office, as a protection to the country on the accession of a king of that denomination. He professed, however, by the royal prerogative to suspend this law, which, having been enacted by parliament, could only be recalled by the same authority. To purchase popularity, the indulgence, as it was called, was extended to the protestant dissenters, but they, knowing that the method of favouring them was not constitutional, refused to give it their countenance. They were confirmed in their suspicions when they found that the persecution of the Covenanters in Scotland was not relaxed, and that protestants who opposed the court were dismissed from places of trust, which gradually were becoming filled with Roman-catholics. At last, in 1688, having issued a new declaration which he enjoined the clergy to read from their pulpits, they in general resisted. Seven of the bishops having remonstrated against the illegality of the injunction, were imprisoned, and being brought to trial, were acquitted amid public rejoicings. A son was at this time born to the king, but some suspicious incidents connected with the birth made the people discredit it, and maintain that another

person's infant had been passed off as a young prince. Hence this unfortunate child was ever afterwards called "The Pretender." The motive assigned for this deception was a desire to deprive the Princess Mary, King James's sister, of her right of succession. To her, as the next heir of the crown, and to her husband, the brave and able William, prince of Orange, people now began to look as the means of relief. Having received assurances of support, he left his seat of government in Holland, with a force partly consisting of Englishmen and Scotsmen who had gone abroad as exiles, and arrived in England on the 4th of November 1688. After an anxious interval, in which a civil war was feared, King James was so utterly deserted by all influential parties, that he secretly withdrew to France.

SECTION II.—GREAT BRITAIN FROM THE REVOLUTION.

The Revolution Settlement—Ireland—Battle of Killiecrankie—Massacre of Glencoe—Darren Expedition—Queen Anne—Incorporating Union of England and Scotland—Marlborough's Wars—Accession of the Hanover Family—Rebellion of 1715—South Sea Scheme—Walpole's Ministry—Rebellion of 1745—Foreign Wars—George III.—Rise of the British Indian Empire—American War—Wilkes and Lord George Gordon—Continental War—Battle of Waterloo—Manufacturing Progress—George IV. and William IV.—Reform Act—Queen Victoria—Free Trade Measures.

THE departure of King James appeared to render a settlement of the sovereignty necessary. The crown of England was offered to William and Mary jointly, under certain conditions called a Declaration of Rights, intended to protect the country from such arbitrary acts and infringements on the constitution as had of late become so formidable. A similar offer was made in Scotland with like conditions, and both were accepted. The chief appearance of resistance was in Ireland, where King James, supplied with money from France, headed the friends of his cause; but King William, leading the army in person, defeated him at the battle of the Boyne. The Scottish Lowlanders were attached to the revolution; but the Highland chiefs, who exercised an arbitrary authority over their vassals, were afraid that they would lose their influence under a con-

stitutional government. They were therefore ready to join in any outbreak, and soon found a leader in the adventurous Graham, Lord Dundee. Mackay, the leader of the king's forces, brought them into dangerous ground at the Pass of Killiecrankie, where they were attacked by Dundee, and cut to pieces; but the victorious general was slain, and the cause dying with him, the insurrection was soon suppressed. Scotland was much divided in religious opinion, but on the whole it was deemed best to establish the presbyterian system. Other matters created discontent in the north. The massacre of Glencoe, in which the Campbells attempted to extirpate another clan with which it was at enmity, was attributed to the machinations of some of the king's advisers. The Scots had long desired a participation in the English trade and colonies, but this being refused, they created a great company of their own, and founded a colony on the isthmus of Darien; but the scheme was opposed by the English, and ultimately ruined, much to the indignation of the Scots, who threatened war. William had considerable difficulties to contend with in the English parties; for the friends of liberty were desirous of restraining him more strictly than he felt to be agreeable, and the Stewart or Jacobite party were continually plotting against him, so that his life was in danger. England flourished, however, during his reign, and became accustomed to constitutional freedom. Unfortunately, he had no children, and all those of the Princess Anne had died, so that it was necessary to make a new settlement of the crown. It was settled on Sophia, electress of Hanover, daughter of Elizabeth, the eldest daughter of James I.

King William died from an accident in 1702. The commencement of Queen Anne's reign was glorious from the foreign victories of Marlborough, but it was speedily overshadowed by deep discontents in Scotland. The grievances which the Scots had suffered in their trade not being redressed, they refused to concur in the settlement of the crown, and committed an act of judicial violence by hanging some English seamen, virtually in reprisal for national injuries. It began to be thought that the only way to heal these wounds was by a union of the two nations, and commissioners were appointed by England and Scotland to

bring it to a conclusion. Under extraordinary difficulties, with much patience and skill, the project was matured and carried through the parliament of each country. From the 1st day of May 1707 the two kingdoms became one.

Towards the end of Queen Anne's reign there were great party disputes. Marlborough's victorious career had been abruptly terminated more to please the queen's court favourites than for the benefit of the nation, and she kept around her advisers who were thought to be friendly to her exiled brother, and thus inimical to the bulk of the nation who supported the revolution settlement. When she died, however, on 1st August 1714, the Elector of Hanover, son of the Electress Sophia, and great-grandson of James I., the heir according to the act of settlement, succeeded peaceably as George I. But the Earl of Mar, who had belonged to the queen's ministry, and was disappointed that the new king did not continue him in office, stirred up the Highland chiefs, who were ever ready for rebellion. They brought together a considerable army, while at the same time the few friends of the exiled house in the Lowlands of Scotland and the north of England took the opportunity to rise in arms. The rebels held the northern part of Scotland for several months, and they were joined there for a short time by the Pretender. The Jacobites of the Scottish Lowlands marched into England to join their friends, whom they found to be much fewer than they expected; and the united forces having occupied the town of Preston, were there attacked and defeated. The Duke of Argyle gaining at the same time a victory over Mar's force at Sheriffmuir, the rebellion was soon extinguished.

It was speedily followed by the scarcely less calamitous South Sea Scheme, for which the English had to thank their own folly. They believed in the promises of scheming speculators, who laid before them plans for indefinitely increasing their money without exertion. Such promises are always fallacious, and in this instance a reliance on them brought ruin on thousands. A rising statesman, Sir Robert Walpole, showed great judgment and tact in adjusting the difficulties and mitigating the losses created by this calamity. His success was the foundation of his power; and from 1721 to 1742 he scarcely experienced interruption

or rivalry in his control of the government of George I. and George II., though he was strongly attacked by the parliamentary opposition.

He was at last driven from office, and Britain, when governed by his opponents, became involved in the European quarrels which arose from the Austrian succession. France attempted to invade Britain; and, to render the effort more effectual, the expedition was to be accompanied by the young Prince Charles Edward, the Pretender's son, and the representative of the Jacobite cause. The French expedition failed; but the young prince, whose hopes had been raised to the highest pitch, resolved to land and try his fortune, though denied foreign aid.

In the spring of 1745, the prince landed in the West Highlands. A few Highlanders only gathered at first round him; but as they marched southward they increased in number, and were between three and four thousand when they crossed the Forth. They took the town of Edinburgh, and gained a victory over a force under Sir John Cope at Prestonpans. This greatly elated the small army; and the prince, thinking that he would be equally successful in England, adopted the bold proposal of marching to London. But when they reached Derby, they found that, while they had received little addition to their forces, the government had three armies, each larger than theirs, embodied against them, and that it was necessary to retreat. The Duke of Cumberland, who was intrusted with the principal government force, met and at last defeated the insurgents at Culloden Moor, near Inverness. The victory was followed by cruelties which have been severely reprobated. The young prince, after romantic wanderings and extraordinary perils, escaped to France. This was the last effort made for the house of Stewart, and care was taken on its suppression to deprive the Highland chiefs of the power over their followers, which rendered them so dangerous.

After this event, Scotland, which had lagged far behind England, made rapid advances in wealth and civilisation. She acquired manufactures and shipping, her agriculture was improved and extended, and she achieved celebrity by the genius of a large body of men eminent in literature and science.

The remaining years of George the Second's reign were much occupied in distant wars. The French had made strenuous efforts to establish colonies in America, where they possessed Canada, Nova Scotia, and other extensive districts, in which they had built costly forts, while they claimed the vast territory of the Basin of the Mississippi. The British were also ambitious of American colonisation, and in these distant regions the collision between the two powers gave prominent effect to the peculiar resource of Britain—her navy. Several expeditions were sent successively across the Atlantic, with varying success. But at last, under the vigorous councils of the celebrated Chat-ham, the British arms were triumphant. The French lost their dearly purchased colonies one after another, and their empire in America was destroyed by the capture of the strong fortress of Quebec, in a battle in which Wolfe, the victorious general, was slain. At the same time, the three great admirals—Rodney, Boscawen, and Hawke—gained important naval victories, which gave the British fleet the command in almost every part of the ocean.

The conclusion of this reign, and the accession of George III. in 1760, formed an epoch in the history of a still more important part of the British dependencies. It was now that the oriental empire of the Indian peninsula began to fall as it were in great masses into the possession of Britain without any preconceived design. When the British commenced their trade with Hindostan at the close of the 17th century there was no idea of conquest. Merchant adventurers were the only persons who had the least interest in India, and they were allowed by the home government the mere privilege of establishing factories and protecting their commerce. This commerce was so profitable, however, that they could afford to bestow considerable sums on its protection; and thus the strength and influence of the garrisons, which the merchants held at their factories, made the Mohammedan and other chiefs who ruled over the Hindoos court their alliance, while the Hindoos themselves looked to the powerful strangers for protection. Early in the 18th century, the East India Company had established a power in the peninsula; but France had more ambitious objects there—had sent more imposing armaments—and had thus a

higher influence on the natives and their rulers. This influence was inverted by a curious event. The Prince Surajah Dowlah, being impressed with the conviction that it was his duty to extirpate the English, fell by surprise on the Company's garrison of Calcutta. Unprepared for resistance, they surrendered on terms, but were thrust into a small dungeon, memorable as the Black Hole of Calcutta, where they nearly all died in dreadful agony. This cruel act roused the indignation of the other English settlers, who, under the command of Clive, encountered and put to flight the vast army of the cruel tyrant, and at once made the English name supreme in India. The French sought to take advantage of the attack on the English to aggrandize their own power; but Clive's victory turned the oriental mind, which ever worships success, in favour of England. Lally, the French commander, was deserted by his native allies, and in deep mortification was obliged to yield to the supremacy of Britain.

Soon after the foundation of the great eastern empire was thus laid, events led to the severance of the older American colonies from the parent state. In the year 1765, Mr Grenville, who had high notions of the omnipotence of parliament, made his unfortunate proposal of aiding the revenue by a stamp-duty imposed on the American Colonies. This led to a struggle for independence, which belongs properly to the history of the United States. Early in the war there was a large party at home eager for abandoning the contest. They drove the North ministry from power: it was succeeded by the Shelburne, under which the independence of the United States was declared on 20th January 1783.

While these events were in progress, England was shaken by some internal disturbances. John Wilkes, a profligate demagogue, repeatedly disturbed London with questions in which his personal liberty or ambitious projects were concerned; but it happened that though the man was bad, his cause was sometimes good, and he was an instrument for checking inroads on the constitution. The repeal of some of the penal laws which had been passed against the Roman-catholics in the alarm and reaction of the Revolution, called forth the opposition of some ardent men. They were joined by a half-insane enthusiast, Lord George

Gordon, who, not content with the legitimate expression of opinion by those who were zealous on religious grounds, embodied a terrific mob of the bad characters of London. These, in the summer of 1780, became masters of the metropolis, which during a whole week was in the hands of the lawless populace.

In 1783, the Shelburne ministry was succeeded by the celebrated coalition of North and Fox, supposed to represent the extreme monarchic and democratic parties. They brought in a bill to regulate the government of India; but as the persons intended to act on it were to be appointed by parliament, the project was held to be an infringement of the royal prerogative, and was so strongly opposed that the ministry found it necessary to resign. A new administration was now formed by William Pitt, the son of the great Chatham. This young minister showed a partiality for parliamentary reform, and the free-trade opinions just promulgated by Adam Smith; but the progress of the French Revolution appeared to fill him with alarm, and determine his opinions against all legislation of a democratic or popular tendency.

Whatever differences of opinion there may be in looking back to the conduct of British rulers or the British people during that disturbed period, it is agreeable to reflect that the crimes and the calamities which visited other nations were unknown to both. Much sympathy was felt with the French people and their struggles for freedom, but their cause became unpopular when they became in their turn cruel and tyrannical. In 1793 and 1794, some people, who were charged with going farther than sympathy, were brought to trial. Those prosecuted in England were acquitted; but in Scotland, where the system of jury trial was admitted to be defective, convictions were obtained for sedition, and it has often been thought that the heavy punishments inflicted were to be attributed more to the alarm than to the real danger of the government. Britain took part against the French republic, and, like the continental nations, whose efforts have to be mentioned in connexion with the European revolutions, she was unsuccessful, incurring a fearful sacrifice of life in a descent on the Netherlands, under the Duke of York. In the year 1797, the condition

of Britain appeared signally precarious. A French invasion was threatened—the bank had to stop payment, its bullion being exhausted—and the navy was in mutiny.

Hope revived with the destruction of the French fleet by Nelson at the Nile, and the subsequent landing of Sir Ralph Abercromby in Egypt, with his defeat of the French army. Meanwhile Ireland was, from the discontent of the people, fostered in some measure by misgovernment, the vulnerable point of the empire, and there the effects of an invasion were most to be dreaded. A rebellion broke out, and was cruelly suppressed. As a remedy for the evils arising from a separate parliament, which was necessarily in fact, though not in name, subordinate to that of Britain, a union was accomplished, which at the beginning of the century gave Ireland her share in the government of the United Kingdom of Great Britain and Ireland, instead of a legislature of her own. Exhausted Europe had now become desirous of rest, and peace was proclaimed in Britain, amidst much public rejoicing, on the 29th of April 1802.

It did not last many months. Napoleon, now at the head of France, was preparing an armament believed on good grounds to be destined for the shores of Britain. Its passage depended on the arrival of the French fleet; but that fleet, along with the vessels of its Spanish allies, was met and destroyed by Nelson in the great battle of Trafalgar, on the 21st of October 1805. Pitt, who had been the soul of resistance to France, died on the 23d January 1806. A liberal ministry was formed, which was broken up by the death of Fox, on the 18th of September; and soon afterwards the Tory party returned to power under Mr Spencer Perceval.

During the war the inventive genius of Arkwright and others had given a vast impulse to British manufactures. The nation was growing rapidly rich, and enormous sums were raised by taxes and loans to support troops and aid the continental sovereigns with money. Napoleon sought to cripple the resources of the country by blockading it from intercourse with foreign nations, but the produce of British industry found markets in defiance of his efforts. During the great European contests, the native princes in India, by forcing disputes on the British authorities, caused a war,

which ended in the extension of the dependent territories, and became a school for rearing able soldiers. Employment was ere long found for them in Spain, where a diversion was attempted against the ambition of Napoleon. The people had risen in arms upon their invaders, and Sir John Moore was sent to their aid with an insufficient and ill-supported army. After his death in the moment of victory, Sir Arthur Wellesley, afterwards Duke of Wellington, was appointed to the command. He was at first as ill seconded as his predecessor; but by carefully husbanding his resources and avoiding danger, he was able, with a recruited army and native aid, to gain victory after victory over the French forces, and drive them from Spain. One service yet remained for him, and on Napoleon's return to the reign of the hundred days in France, Wellington gained over him the great victory of Waterloo, on the 18th of June 1815.

The peace which has fortunately so long existed was now established. The country was exhausted by the heavy expenditure of the war, and after much suffering, increased by deficient harvests, broke into dangerous discontent. In 1820, George III., who had been for some years blind and insane, died, and was succeeded by his son George IV., whose reign was ushered in by a discreditable quarrel with his queen. Its earlier part was chiefly conspicuous for continued discontent, and for an over-speculation, which, in 1825, produced great commercial depression and calamity. Nearly at the same time the empire of Burmah, perversely seeking a quarrel with the British government in India, created a contest called the Burmese war, which ended in a farther accession of territory. In 1829, an important event occurred in the passing of the Catholic Emancipation Act, removing the greater portion of those disabilities which after the Revolution it had been deemed necessary to impose on Roman-catholics.

On the 26th of June 1830, George IV. was succeeded by his brother William IV. A party had been acquiring much influence, who thought that to do justice to the intelligent middle classes, and secure the safety of the constitution, the franchise or qualification for electing members of the House of Commons should be made more wide and popular. From this party the king chose a ministry, headed

by Earl Grey. They brought in a Reform Bill, the general principle of which was to give votes to persons living in boroughs paying a yearly rental of £10 and upwards. After a most resolute opposition, it was carried through both Houses of Parliament and became law in June 1832. Several attempts have since been made to improve that law, accommodating it to the changed times; but as yet they have been unsuccessful. The first reformed Parliament inaugurated a great change in our legislation. It abolished slavery in all our colonies, giving twenty millions sterling as compensation to the slave owners (1833). It also effected a thorough change in the Poor Laws, by establishing what is called the Labour Test, that is, requiring all applicants for relief to work before receiving it. By the Municipal Act, all the old corporations were swept away, and a new governing body elected by the ratepayers was set up in every town, with the exception of London, which was too formidable to be touched.

William IV. died on the 20th June 1837, and was succeeded by his niece Victoria. The early part of her reign was disturbed by rebellion in Canada,—happily put down with little bloodshed,—and by foolish attempts at insurrection at home by a disaffected party called “Chartists,” from the charter in which they asserted their principles. With a slight interval, the Whigs remained in office until 1841, when Sir Robert Peel formed a Tory or Conservative ministry. A strong party had been growing up in the country, desirous of removing the trammels of trade by abolishing all duties on imports not necessary for revenue, and especially by removing all impediments to the importation of grain. Sir Robert Peel, who was supposed to have taken office that he might resist this movement, gradually became convinced that it was just, and resolved to act upon his convictions. His first step was to modify the duties on corn, and to reform the tariff by lowering the duties on a variety of articles, and entirely exempting a number of others. To make up for the falling-off in the national revenue, a tax was laid upon property and income. Meanwhile the nation continued in

a very disturbed state: there was great distress among the poor, riots and incendiary fires in Wales, and large meetings in Ireland for the repeal of the Union. The only remedy seemed to lie in the total repeal of the Corn Laws, which Sir Robert Peel carried into effect in 1846, against the violent opposition of the party that had raised him to office, and then retired from the ministry. These laws had always been a serious obstacle to trade, and a fertile cause of dissension between the landed and the mercantile classes. By their abolition, these classes were brought closer together, and the nation entered upon an unprecedented career of prosperity. The good results of this liberal legislation were seen in the calmness with which England passed through the revolutionary year 1848, when almost every throne in Europe was shaken, and Ireland actually broke out into rebellion under the leadership of Smith O'Brien. By the repeal of the Navigation Laws in 1849, the last relic of the old exclusive system of trading was swept away. These laws dated from the time of Cromwell, when it was thought the height of wisdom to prevent the Dutch from bringing goods to our ports in their own ships. By opening the carrying trade to all nations, not only our mercantile marine did not suffer, but England became more and more the general mart of the world.

For nearly forty years England had enjoyed peace in Europe; but in 1853 the pressure exerted by Russia upon Turkey was so great and so dangerous as to compel England and France to form an alliance in support of the weaker power. The next year war was declared, and an Anglo-French expedition was sent into the Black Sea. The allied army landed in the Crimea, and after the victory of the Alma on the 20th June, the great Russian fortress of Sebastopol was attacked. A dreary siege, distinguished by the victories of Balaclava and Inkermann, followed, the English army suffering terribly during the inclement winter of 1854. In 1856 peace was signed, the independence of Turkey being guaranteed by all the contracting powers, and Russia was compelled to cede a small portion of territory, by which the free navigation of the mouths of

the Danube was secured. Scarcely was the Russian war concluded when England became involved in hostilities with China, and had to encounter a terrible mutiny in India, both of which were happily terminated. Since that time the British Empire has been able to devote itself to the arts of peace. An army of 170,000 volunteers protects our shores from insult; and by the wisdom of our government we escaped being entangled in the civil war which raged for nearly four years between the northern and southern portions of the United States. It was during this time that the Queen and the nation suffered a great affliction in the death of Prince Albert (Dec 1860). The hostilities in America were the cause of great distress in England, by cutting off the supplies of cotton which fed the great manufactories of Lancashire. Nearly half a million of persons were thrown out of employment, and had to be supported by the poor rate and by voluntary contribution funds, which amounted to nearly £700,000. The operatives bore their sufferings almost without a murmur. Reviving trade had scarcely put an end to this great trouble, when, as if to show on how frail a tenure our national wellbeing depends, a great pestilence, introduced from the Continent, broke out among the cattle in 1865, and in the following year that dreadful visitation known as the Asiatic Cholera appeared among us. In the same month of July 1866, the continents of Europe and America were linked together by an electric cable laid across the bottom of the Atlantic.

SECTION III.—FRANCE TO THE FIRST REVOLUTION.

The Reformation in France—Calvin—Henry IV.—Edict of Nantes—Louis XIII.—Richelieu—Anne of Austria—War of the Fronde—Louis XIV.—Persecution of the Protestants—Despotic Authority—Literature and Art.—Louis XV.—Regent Orleans—War of the Austrian Succession—Louis XVI.—Difficulties of the Kingdom—Convocation of the States-general.

WE have seen that the history of France during the Reformation was much connected with that of Germany and the other continental nations. Calvin had many followers

among the humbler classes ; but though the statesmen were divided into a Romish and Protestant party, it was more on political than religious grounds. Among the protestant champions were the Prince of Bearn, afterwards Henry IV., and the Admiral of France, Coligny ; while the catholics were headed by the adventurous Duke of Guise. Many desperate acts were done on both sides ; but all were cast into shade by the infamous massacre of St Bartholomew, for the extirpation of the protestants or Huguenots. It was accomplished at the instigation of Charles IX., who was intensely bigoted, and his mother, Catherine of Medicis, who, with less bigotry, desired to establish herself in power by the destruction of the innovators. It has been universally execrated, and has been condemned by popish as well as protestant writers. It began with the murder of Coligny, who was shot as he was passing through the streets of Paris. Three days later, on the evening of the 24th August 1572, the general slaughter commenced. The Roman-catholics who went abroad that night were instructed to wear crosses in their caps and images of the Virgin, and all who were not so decorated were remorselessly put to death.

Few things tended more than this event to help on the Reformation in other countries. In France, even the Huguenots who escaped were driven to a desperate resistance, which made them formidable enemies. A large party, who were not committed to their religious opinions, adopted their cause on political grounds, in opposition to the tyranny of the court. The other party, aided by the fierce populace of Paris, and led by the Duke of Guise, formed the faction called the League. The power and assumption of this body alarmed Henry III. for the prerogative of his crown, and in the end Guise was assassinated by his directions. The people were infuriated by the loss of their idol ; and while they were fortifying Paris the king was stabbed by a fanatical monk.

Although Henry of Navarre was next heir to the crown, the league brought forward another claimant ; but in a civil contest, in which occurred the great battle of Ivry, Henry fought his way to the throne. Before he could be firmly seated on it, however, he had to make a peculiar sacrifice, which showed that his religious professions were more a matter of custom than of essential belief, by becoming for-

inally reconciled to the Church of Rome. His protestant subjects did not oppose this step — they saw in it the means of their own safety. In 1598, he passed the famous Edict of Nantes for their protection. Henry IV. was a very popular king, and he had many generous qualities. He stood in great contrast to the kings of France who preceded and followed him; yet the defects of his character, if he had lived in the present day, would have made him considered an immoral monarch. He was thoroughly tolerant in his religious views, and was indulging in projects for largely carrying them out, when, in 1610, he was murdered by an insane fanatic.

His son, Louis XIII., was then but nine years old, and the kingdom during his minority, and under the influence of his mother, Mary of Medicis, became a scene of confusion, crime, and misery, from the contests of the aristocracy. This state of anarchy was suppressed by the minister Richelieu, one of the most remarkable men of his age, who rose to power in 1624. Though a cardinal, and therefore a churchman, he had little of the spiritually minded in his character, and few men have been more deeply and unremittingly engaged with the things of this world. His chief object was to increase the power of the crown of France: no scruples were allowed to stand in his way, and he was ready to side with the protestants of Germany or the republicans of England, if by such an alliance he could enlarge the dominions of France and strengthen her influence. But not content with promoting the interests of the kingdom abroad, he determined, by suppressing the power of the feudal nobility, to increase the authority of the crown at home. None were too high to escape his wrath. Several men of the noblest houses in France—the favourites of the queen-mother—were ignominiously put to death by him as criminals. Such was the command exercised by him over the king, that he procured the banishment of the queen-mother and of the Duke of Orleans, the king's brother, for plotting against him. Though so stern and arbitrary to the great when they thwarted him, he was not needlessly tyrannical or cruel, and the people of France flourished under his rule, and the restraints he imposed on their oppressors. He was not naturally bigoted, but it was inconsistent with the high prero-

gative which he demanded for the monarch and government of France, that Huguenots should continue in the enjoyment of their extensive privileges. They were only abolished after a war, in which the town of Rochelle stood a long siege. When he had deprived them of their fortresses, he professed to allow them liberty of conscience, but he prepared the way for the subsequent removal of this also.

Richelieu died in 1642, and Louis in the year following. The crown now descended to Louis XIV., then a boy of five years old, whose remarkable reign extended to the unusual length of seventy-two years. The guardianship of the young king and the regency of the kingdom fell to his mother, Anne of Austria, a vain, haughty, unprincipled, but able woman. At the treaty of Westphalia, in 1648, which is more particularly mentioned in the history of Germany, the policy which Richelieu had pursued ended in a considerable increase of the territory of France towards the Rhine. The queen, desirous of raising up a minister who would support and aggrandize her own power, as Richelieu had her husband's, placed her trust in the Italian cardinal Mazarin, who possessed great capacity for intrigue and some of the qualities of his predecessor, but wanted his boldness of character and grasp of mind. Though the aristocracy was humbled, another power began to arise in its place in the courts of law called Parliaments, which had got into the practice of certifying royal edicts, and performing other partly legislative acts. They refused to sanction an edict for a tax which would have pressed heavily on the citizens of Paris. These naturally took the side of the parliament, rose in insurrection, and barricaded the streets. Several of the high nobility, and among them the Prince of Condé, belonging to the royal family, seized this opportunity to make a party against the court. They conducted a tedious conflict, called the war of the "Fronde,"—a name by some derived from the French word for a sling, the magistrates opposed to the court being in the origin of the troubles compared to the scholars who fought with *slings* in the ditches beneath the walls of Paris, and who dispersed at the approach of the police. The word became popular and continued, though its application soon ceased to be a just one. The war was, indeed, one of caprice and faction, without any of

the earnestness of aim which distinguished the contemporary civil wars of Britain. With Condé on the one side, however, and Turenne on the other, it was productive of sanguinary conflicts, in which Paris was twice taken, and the queen and her son had to flee before the insurgents. It came to an end in 1652, when the parliament was subdued to the will of the court. Mazarin, who had been forced to leave France, returned with increased power. Condé took service in Spain against his own country; and he and Turenne encountered each other in a war of little interest, terminated by the peace of the Pyrenees in 1659.

Louis XIV. reaped the fruit of Richelieu's despotic policy, and it seemed as if a throne had been created destined to confer arbitrary dominion on the house of Bourbon for countless generations. He found an able adviser and assistant in Colbert, who conducted great public works and extended and strengthened the state. Under his management the country appeared very prosperous; but it was a hollow prosperity, since it did not proceed from the spirit of industry and self-reliance in the people.

The most prominent features of this reign are an utter disregard of the condition of the people, as unworthy of the attention of a sovereign, coupled with unjust invasions and seizures of foreign territories. His attack on Holland belongs properly to the history of the Netherlands. It led to a war in Germany, where the Elector of Brandenburg, William Henry, checked the triumphant career of Turenne, whose death by a cannon-ball, at the battle of Salzbach, was an irreparable loss to the ambitious king. The inroads of the Turks into Germany, which created so much alarm throughout Christendom, were favoured by Louis, who cared little what instrument he used, if it helped forward his aim of extending his frontiers. In 1689, he found an excuse for sending an army across the Rhine, by bringing forward a claim of succession to the Palatinate in the name of his brother's wife. This invasion was attended by dreadful calamities to the people over a vast tract of country, but the particulars of it belong to the history of Germany. These wars always ended in some increase of territory to France; but it became a practice for Louis, after peace was restored, to maintain that a particular city or district

properly belonged to the ceded territory, and on this plea French troops would seize it in defiance of treaties. It was thus that he took possession of the city of Strasburg in 1681.

But his persecution of the protestant inhabitants of France was even more scandalous than his aggressions on foreign nations. He had not at that time even the excuse of fanaticism—he had no better reason than his own pride, which could not endure that his subjects should choose their own church, and profess to differ in opinion from their king. The Huguenots were gradually excluded from offices, and subject to disqualifications. Soldiers were quartered upon them for the purpose of oppressing them. Out of a professed compassion for the souls of poor infants, who would be brought up as heretics, children were separated from their parents. At length these preliminaries were consummated by the Revocation of the Edict of Nantes in 1685, and the prohibition of protestant worship throughout France as a crime. Atrocious and numberless outrages were committed against those who resisted the barbarous prescriptions of the edict: thousands were condemned to the gibbet and the galleys, and clergymen were broken alive on the wheel. To render the persecution more effective, the Huguenots were at the same time prohibited from leaving the country. Half a million of them, however, escaped to other lands, which they benefited by their industrious habits. Silk-weaving was introduced to England by refugee French Huguenots, who made for themselves the colony of Spitalfields in London. Not content with attacking the protestants in his own country, the king menaced the Duke of Savoy with vengeance for tolerating the Waldenses, who lived in the deep valleys of Piedmont. They did not belong to any of the great classes of protestants, Lutheran or Calvinist, and it was believed that they were a branch of the primitive church which had existed during the corrupt periods of Rome in those remote valleys. The Duke of Savoy was compelled to drive them forth from his dominions. They wandered among the protestant Swiss cantons and the neighbouring German states. Unable, however, permanently to settle, a band of them, under Henry Arnaud, their pastor and

commander, marched back to their valleys, fighting their way through the armies both of France and Savoy, and achieving their object in defiance of the greatest king in Europe.

With all the social and moral defects of Louis XIV. and his court, they earned the admiration of the world by the intellectual lustre with which he was surrounded. While the people at large were neglected and many were oppressed, those who possessed distinguishing qualities of genius were patronized and encouraged. The magnificent palaces gave scope for the genius of architects. After the example of the court, pictures and ornamental design became fashionable, and a style of art and decoration was encouraged more remarkable for its richness and profusion than its good taste. This long reign was adorned by many literary ornaments, among whom are the familiar names of Corneille, Racine, Molière, La Fontaine, La Bruyère, Rochefoucault, Fénelon, Bossuet, and Bayle. Some of these, as La Bruyère and Bayle, were not encouraged at court; but there is no doubt that the impulse then given to the cultivation of letters, by the privileges conceded to men of genius, served to foster intellectual cultivation all over France. It was in the age of Louis XIV. that the French language acquired its general popularity throughout Europe. It then received its highest polish; and as it is a language easily adapted by its flexibility to the most varied purposes, it was thought likely that it might supersede the Latin as the general literary language of the world. In his old age the great monarch was doomed to see the tide of fortune turn against him, and the last of his ambitious attempts recoil upon him in defeat and ignominy. He determined to unite Spain and its possessions to the empire of the house of Bourbon. When Charles II., king of Spain, was on his deathbed, without offspring, and the European powers were waiting his death, to enter on a struggle for his dominions, Louis, more adroit than his rivals, obtained a secret will from the imbecile dying man, naming Philip of Anjou, the grandson of Louis, as his successor. The house of Austria claimed a preference by hereditary right, and Europe was deluged with blood by the war of the Spanish succession, which called up the

military genius of Marlborough, who in battle after battle defeated the ablest generals whom Louis could send against him. All the great frontier fortresses were taken; and the victorious Englishman was about to lead his army into the French territory, when he was stopped by political intrigues, the detail of which belongs properly to the history of England. Though from these circumstances Louis obtained better terms than he had a right to expect, he had the mortification of reflecting that the early victories of his armies were obliterated by reverses; and though probably it might be a less mortification to his selfish mind, he was conscious that his wars had drained the resources of his kingdom, and made his people miserable. In his old age, when his glory had departed, and he could no longer enjoy licentious pleasures, he became gloomy and fanatical; and he compelled his court, and as much as it was possible the whole nation, to be gloomy also, and do penance as it were for his sins. The greatest monarch of his age was miserable in his latter days, and died unregretted in 1715.

So many of Louis the Fourteenth's family had died before him, that he was succeeded by his youngest great-grandchild, only five years of age. The infant monarch, Louis XV., was under the guardianship of his uncle, the Duke of Orleans, regent of the kingdom,—a clever man of degraded morals, who successfully initiated his royal pupil in his own vices. The history of this reign is uneventful in itself, and is chiefly interesting as the climax of that corruption and debasement which preceded the Revolution. The most important separate event of the regency was the Mississippi scheme, planned by an ingenious Scotsman named Law. It proposed to enrich the nation by mere speculation without actual industry, and, like all such schemes, produced misery instead of wealth.

France engaged in the war of the Austrian succession with varied success, gaining at least one considerable battle—that of Fontenoy, in 1745. The war was terminated three years later by the peace of Aix-la-Chapelle, but it broke out again soon afterwards on colonial questions with Britain. In the end France lost her acquisitions in India and her American settlements. In this reign the most responsible acts of government, such as declaring peace and war, were

the acts not of the king himself, but of his mistresses, who exercised all the patronage of office, and had at their disposal the destinies of France and sometimes of the greater part of Europe. One of them, Madame de Pompadour, though tyrannical and capricious, was led in some measure by a high spirit, and could occasionally appreciate noble or useful actions; but her successor Du Barri was as selfish and degraded as one brought up to a career of vice might be expected to be. French genius shone brilliantly in this reign, but with a false light, which led to the calamities of the next. Voltaire, Raynal, Diderot, D'Alembert, Helvetius, Holbach, and Jean Jacques Rousseau, with a crowd of other authors, by their writings undermined all the existing institutions of society, instead of endeavouring to improve them. They received encouragement from the court, which had lost all the fanaticism that had characterized the last days of Louis XIV., and the Jesuits were banished from the kingdom as troublesome and dangerous people. Whatever gave annoyance to the king and his mistresses was removed out of sight, and thus the parliament of Paris was banished for protecting the public interests by opposition to the court.

This worthless king died, amid the indifference if not the satisfaction of the court, in 1774. The mischief wrought by him and his predecessor fell on his innocent but weak grandson, who succeeded him as Louis XVI. The young king restored purity to the court, and desired, with his beautiful queen, Marie Antoinette, to lead a virtuous and useful life. The parliament was restored. It was found that the public treasury was exhausted and plunged in debt. The king economized his own expenditure, and trusted the finances to the honest statesman Turgot. He repealed the corn-laws, which restricted the transference of grain from one part of France to another—a system which prevented the abundance of one place from being sent to supply the deficiency of another. Aided by Malesherbes and St Germain, he attempted some reforms which would have suppressed the tyrannical privileges of the aristocracy, and curtailed the extravagant expenditure in which they largely participated. They would not submit, however, to lose any of their invidious rights, and drove the reformers

from office—a triumph for which they afterwards paid dearly. The national finances being still in the most hopeless embarrassment, the genius of Necker, by profession a banker, was set at work on them; but he acted no less offensively than Turgot in publishing the national accounts of receipt and expenditure, so that all could see how the public money was wasted and misapplied. While thus crippled in her resources, France engaged in hostilities with England; and the object of the war taught a dangerous example to her own discontented people, since it was to help the American colonies to throw off their dependence on Britain and establish a republican government. The war was distinguished by the vain attempt to take Gibraltar from Britain, and, after some small successes, the French fleet was defeated in a great battle by Rodney. The financial difficulties grew deeper and deeper; and as the embarrassments of the government affected the mercantile and employing classes, they produced general despondency and stagnation, while these in their turn occasioned discontent and turbulence. Two able men, Calonne and Brienne, were successively relied on in vain to rescue the government and the nation. In 1787, it was proposed that a deliberative body should be appealed to. Instead of summoning representatives, however, like our parliament, the “Notables,” as they were called, were assembled, consisting of the persons of principal rank in the kingdom—the princes of the blood, high nobility, bishops, and heads of government departments. What was then most necessary to the state was money; but the notables would make no sacrifices, and were dismissed without giving any aid in the difficulty. Brienne attempted to impose new taxes by the authority of the parliament of Paris; but that body, which was properly a court of justice, would not give its sanction to the imposts. It could not escape notice that the vast funds annually raised in England were voted by the representatives of the people; and men began to remember that in France, too, there had been a sort of representative body, suppressed early in the seventeenth century. There was now a demand for the recall of Necker and the convocation of the States General. Both were complied with, and from the Assembly of the States in 1789 has been dated the beginning of the French Revolution, to be afterwards described.

SECTION IV.—THE GERMAN NATIONS.

The Religious Division—Tilly—Mansfeldt—The Palatinate—Wallenstein and his Army—Siege of Magdeburg—Gustavus Adolphus—The Thirty Years' War—Peace of Westphalia—Territorial Distribution—Settlement of Religion—Inroads of the Turks—John Sobieski—Fate of Hungary—French Invasions—Peace of Ryswick—War of the Spanish Succession—Marlborough's Victories—Treaty of Rastadt—Rise of the House of Brandenburg—Frederick the Great—The Austrian Succession—Seven Years' War—Progress of Germany.

MUCH of the history of Germany during the sixteenth century has already been given in connexion with the Reformation. The peace established between the Romish and Protestant party was observed for some time under the auspices of the emperors, and the history of the empire was uneventful. Towards the conclusion of the century, however, Rudolph II., a monarch of eccentric habits, and bigoted to the Church of Rome, began to render the protestant party uneasy by gradual aggressions. The effects of the establishment of the Jesuits were now becoming perceptible in their restless and ceaseless exhortations to the emperor to omit no opportunity of furthering the interests of their church. The protestant states repeatedly complained in vain that the articles in their favour were violated. At last, in 1608, several of them formed themselves into a union under Frederick, the Elector Palatine, the son-in-law of James I. of England, while a catholic league was formed on the other side in connexion with Spain. The first actual violence was committed by the exasperated protestants on some imperial ministers at Prague in 1618; and it is said to be from that event that the thirty years' war may be dated. At first the protestant party were so prompt in their movements, that ere the other side was prepared for the contest, they had an army at the gates of Vienna. On the accession of Frederick II. as emperor in 1619, the states of Bohemia and Moravia repudiated the house of Hapsburg, and offered the throne to the Elector Palatine. He scarcely possessed capacity for so dangerous a trust; but he accepted it, apparently relying

on assistance from his father-in-law King James, which he never received. Many of the German protestant princes at the same time deserted the union and took part with the emperor. The elector's army was posted at the Weissen Berg or White Hill, near Prague. Thither, in 1620, Tilly marched his troops, and storming the post, in one battle dispersed the hopes of the Prince Palatine. Bohemia and Moravia were again subjected to Austria. Many of those who were concerned in the disposal of the crown to the Prince Palatine were executed as traitors; and the poor prince himself, who fled to the Netherlands, was subjected to the ban of the empire, and his own ancient possessions of the Palatinate were declared to be forfeited. Resistance was offered by Mansfeldt, an adventurous soldier, to the seizure of the Palatinate; while Bethelen Gabor diverted the imperial forces by a stand in Hungary, and carried his incursions into Austria. It was now announced that protestantism was not to be tolerated within the dominions of Austria or those over which the house of Hapsburg bore influence, and the protestant princes felt the consequences of having deserted their cause. The peasantry of Upper Germany maintained a resolute contest for their principles against the best generals of the empire. Their suppression was a tedious and cruel operation. Many of them were put to death, others emigrated, and a considerable body joined the army of Mansfeldt, which, formed of heterogeneous materials, and not possessed of resources for war, subsisted by levying contributions on the states of hostile princes. Still insufficiently supported, while he had a considerable body of troops at his command, he passed to the Low Countries as the only method of finding relief, and there served the cause of the United Provinces by defeating Spinola at the siege of Bergen-op-Zoom. He took the opportunity of visiting London to plead to King James the cause of his son-in-law.

His retreat opened the palatinate to Tilly, who stormed the beautiful palace-castle of Heidelberg, devastated the town, and plundered the magnificent library. The Upper Palatinate was bestowed on the King of Bavaria, the Lower was retained by the emperor in his own hands. The reformed religion was suppressed: the inhabitants, both of

the Palatinate and its neighbourhood, emigrated in large numbers from the scene of misery; and the descendants of the exiles can still be traced in Britain and other protestant countries where they found refuge.

When this tyranny reached its climax, the protestant princes of the north, alarmed for themselves, saw the evil effects of their desertion or apathy, and resolved at last to combine for mutual safety. They looked for aid to their protestant brethren of England, Denmark, and Sweden; but they expected still more effective assistance from France, in her jealousy of the power of Austria; and though Richelieu, a churchman, was minister, this feeling proved stronger than the ardour for the progress of Romanism. Without making France an immediate participator in the actual contest, he endeavoured to create such a diversion as might at all events prevent the emperor from becoming absolute monarch of all Germany. Christian of Denmark offered himself as leader of the protestant princes, who showed no disposition, however, to struggle effectually for their religion, until they found that their possessions were involved in the cause. Ferdinand's views now turned distinctly to the conversion of Germany into one absolute monarchy, like France and Spain, where the emperor, instead of being monarch only of his own hereditary domains and chief among the other princes, should be the sole sovereign.

In connexion with this object, he employed one of the most remarkable men of the day—Wallenstein, afterwards Duke of Friedland. He was possessed of vast wealth, had a strange influence over other men, and was a consummate military commander. He accomplished objects so far beyond those of a private noble, that people attributed to him a compact with the enemy of mankind. He somewhat encouraged the belief, for he was himself superstitious, and indulged in the arts of divination. Surrounding himself with a mystery in keeping with his stern and striking countenance, he was an object at once of attraction and terror. He was expected to bring ten thousand men, raised by himself, into the field; but, to the astonishment and almost fear of the emperor, he brought forty thousand. No private fortune—scarcely any kingdom—could then main-

tain such an army; but Wallenstein, after employing his resources in embodying the troops, organized a plan by which they were to support themselves by forced contributions or pillage, while their leader looked to the possession of conquered territory as his remuneration. The emperor's force was now overwhelming. Except that the city of Magdeburg offered an effective resistance, the protestant states were all subdued, and Christian of Denmark bound himself not to interfere in German politics. In 1629, by the edict of restitution, every thing that had been conceded to the protestant party was solemnly revoked. The protestant bishoprics were abolished, and the temporalities of the church, which had been appropriated in the various reforming states, partly to the new church and to the public service, were seized and divided between the emperor's friends and the Jesuits. Though Wallenstein had been the means of accomplishing the subjugation, he was compelled to retire. The German princes saw that the force which had been put at the command of the emperor tended to make him independent of them; and the emperor, in his turn, saw that Wallenstein was ambitious of founding a principality for himself.

Meanwhile one spot—the city of Magdeburg—seemed to be the last hope of protestantism in Germany. It was stormed by Tilly, whose savage soldiery put 30,000 people, men, women, and children, to death. This act was beheld with horror by protestant Europe, and it stimulated the great champion of the cause, Gustavus Adolphus, to advance to the rescue. This prince, whose qualities were as remarkable as Wallenstein's, though of a different kind, introduced new and simple rules of discipline, which dispensed with the cumbrous arms and accoutrements of the time. His army was a model of morality and rectitude; while the troops of Tilly were countenanced in every license and crime, provided they kept the necessary discipline in the day of battle.

It was on the 24th of June 1630, that the protestant champion set foot on the soil of Germany with 16,000 men. This army consisted in a great measure of German refugees, and the persecuted protestants flocked to his standard. He was aided with money from France; and the jealousies

in which the emperor, Wallenstein, and the princes of the league were all more or less involved, prevented a decided blow being struck against him. But there was no disposition in the protestant princes to aid him, and the electors of Saxony and Brandenburg refused to let him pass through their territories. When, however, after the sack of Magdeburg, the elector of Saxony heard that Tilly's troops were next to be rewarded with the pillage of his territory, terror drove him to a hearty alliance with Gustavus and the protestant cause. This example was followed by other princes: the Swede was put at the head of a large army, and gaining the battles of Leipsic and Breitenfeldt in the autumn of 1631, all Germany seemed to be open to his arms. He recovered the Lower Palatinate, and conquering Bavaria, entered Munich in triumph; while Tilly, who made vain efforts to resist his progress, was killed at the capture of Nuremberg on the Lech.

The emperor in his need had again recourse to the mighty Wallenstein, who, after driving the Saxons before him, went to confront his rival at Nuremberg. As if afraid of each other, the armies remained encamped and motionless for months, until the country could no longer supply them with food. Gustavus at last attacked his opponent's camp: he found it impregnable; but Wallenstein, evading a battle, retired to Saxony. Thither Gustavus followed, and fought the great battle of Lutzen on the 16th of September, in which his army was victorious, but he and some of his most trusty leaders were killed. The war was continued under the direction of the Swedish chancellor Oxenstiern. France, in her jealousy of the imperial power, still supported the protestant cause with money; while the troops, having been for some years embodied, and no longer under the stern discipline of their remarkable king, began to be like other armies—a scourge to the countries they frequented. The calamities of the thirty years' war were of the most frightful kind. They were aggravated even by the progress which Germany had made in civilisation, since this made the people less capable of enduring the revival of the barbarous habits of older warfare. Many robber bands hung about the armies on both sides, increasing their devastations; and the famines sometimes created were so dire, that parents are said to have eaten their own children.

The death of Wallenstein followed that of Gustavus in two years, and it was as remarkable as his life had been. He showed himself dilatory in his prosecution of the war, as if he had some peculiar object in view. It was said that he desired to enter into alliance with Sweden that he might obtain the crown of Bohemia for himself. From the scorn with which he treated all churchmen, the Jesuits and Romish priests were his implacable enemies. Seeing that he was to be sacrificed, a considerable body of the officers attached to him formed a league to stand by him. One of them, however, Piccolomini, deserted and exposed the confederacy. Wallenstein's command was now formally withdrawn by the emperor. As his army were declared rebels, only those who were strongly attached to him remained under his orders; and while he was retiring with them to mature his plans, he was assassinated. The emperor did not survive his victim three years; and he died at a time when Germany appeared to be sinking into ruin, and his empire tottering to its fall, as the result of his own selfish ambition. The war, no longer a conflict between able commanders with great armies, was a series of small battles with checkered success, involving the country in more misery than ever. When it showed symptoms of decay, it was stirred up again by the intriguing Richelieu. On the sudden death of Bernhard, one of the protestant leaders, France took his troops into her own pay and seized Alsace; while by sending Marshal Turenne, then in the dawn of his celebrity, into Bavaria, she showed a design to take the war into her own hand for her own ends.

She was checked in her career by the treaty of Westphalia, concluded in 1647, after five years of negotiation. This is one of the most important epochs of Modern Europe; and before the French Revolution a great statesman said, that the treaty of Westphalia was the foundation of all subsequent treaties. It made a partition of territory which had long an influence on the condition of Europe. Several of the minor German principalities changed masters. Among the greater powers, Saxony obtained Lusatia; and Brandenburg, ever increasing, received the eastern part of Lower Pomerania, with the bishoprics of Magdeburg and Minden, and other minor accessions. Bavaria

retained the Upper Palatinate, and the Lower was returned to Charles Louis, the son of the unfortunate Frederick. Sweden claimed a share in the distribution, and received Upper Pomerania, the island of Rugen, Bremen, Verden, and the towns of Stettin and Wismar, together with five million crowns. France also took a substantial reward for her interference, and retained her conquests in Alsace. The Swiss cantons were declared independent of the Germanic Empire, and the independence of the United Provinces was equally recognised with respect to that empire and Spain. The latter power alone refused to accede to the treaty, and the war continued between it and France.

The most important part of the treaty was, however, the restoration of religious freedom in the German principalities. The rights of the religious bodies as they stood in 1624, before they were violated, were taken as the standard, and restored. The thirty years' war, instead of weakening the secondary princes of the empire, as the emperor desired, strengthened them, and gave them more of the character of sovereign princes. Many flourishing cities were ruined by the long hostilities, and their commerce went into other channels, much of it passing to Britain, though that country was also disturbed by civil war. It was remarked, that, from the many stranger troops traversing the country, foreign habits were introduced, and native writers date from that period the decay of German nationality.

After the peace of Westphalia, the interest of German history declines until later times. The decay of nationality was seen in the wars of Louis XIV. of France, when his ambitious designs were seconded by German statesmen and generals. His bitter quarrel with the Dutch afforded to his unscrupulous nature an opening for a war with Germany, and he seized on Strasburg, and various other portions of territory adjoining those which had been ceded at the peace of Westphalia. In these wars, the Elector of Brandenburg, Frederick William, by his spirited resistance earned a farther increase of territory. In Hungary, the oppressions of the protestants roused resistance to the Austrian rule; and the Hungarians received money and encouragement from France, ever ready to help the enemies

of Austria. The Turks, who then possessed one of the finest armies in the world, and had been long encroaching on Hungary and Poland, offered a still more promising instrument for the humiliation of Austria. In the year 1683, Kara Mustapha, with a vast army sweeping through Hungary, invested Vienna. The emperor fled—a panic spread through all Europe, in the belief that the crescent was to triumph over the cross. The brave John Sobieski, king of Poland, who had fought against the Turks in many previous encounters, was now the hope of Christendom. To his own small army he added contingents from the various German states. Though his force amounted to 70,000 men, it was viewed by the oriental host with indolent contempt. Seizing the opportunity of their negligence, Sobieski attacked and routed them, to the great relief of Germany and even of all Europe.

The war was now turned against the Turks in Hungary, whence they were driven after a protracted and determined resistance. But their expulsion did not bring entire relief to the unfortunate Hungarians. As portions of their country had been long occupied by the Turks, the natives had in some measure assimilated with that people. On the other hand, in the portions of the territory not under Turkish authority, there were many protestants who were denied the exercise of their religion. Driven to extremities, they rose in resistance under Count Tekeli, and in the critical state of matters before the siege of Vienna, it was found necessary to make concessions to them. Afterwards, however, when the victory of Sobieski was followed up, the protestants were treated as if they had connived with the Turks. When the Austrian forces became supreme in Hungary, a tribunal was held which received the name of the Slaughter-house of Eperies. It derived its name from the many influential Hungarians whom it doomed to death. To have opposed in any way the supremacy of Austria was equivalent to having aided the Turks. Austria treated the country as a conquest. The elective right was annulled, and, from the year 1685, Hungary was looked upon as an hereditary possession of the house of Hapsburg, which still, however, professed to respect the internal constitution of the country.

The main events in the history of Germany for a series of years are the wars of which she was the theatre, owing to the conflicting ambition of Louis XIV. and the house of Austria. No wild hordes of barbarians ever made sadder havoc than the troops of the great Louis, who invaded Germany in 1689. On the Rhine, the Maine, and the Necker, from the frontiers of Switzerland to those of Belgium, and eastward to Bohemia, towns, castles, and villages were remorselessly plundered and destroyed. Forty cities became the prey of the flames; the cemeteries themselves were profaned, and the ashes of the dead scattered to the winds. It was the object of the invaders when they did not intend to appropriate the territory to France, to create a desert between the two countries; and as the districts to be desolated were among the most fruitful and populous in Europe, nothing but a ruthless destruction of life as well as property could accomplish the desired object. The tourists in these districts still see the relics of the invasion in ruined castles and monasteries, and especially in the destruction of Heidelberg Castle, the palace of the Palatinate. A peace was concluded at Ryswick in 1697, in which Louis greatly enlarged that portion of the Palatinate which he had previously acquired, and added to them Lorraine and a large portion of Alsace, including Strasburg, which he had seized in time of peace. Nothing can be more melancholy than the continuation of the German history beyond this period. There is no record of material advancement or social improvement. Intellect is silent—the nobles are tyrannical, ambitious, and rapacious. One potentate rises in power and another falls; but one class, the common people, remain in an unvaried state of abject misery, as war after war sweeps their fields and villages, leaving nothing for history to narrate but battles, sieges, and treaties. In 1702, a new war desolated Germany, because there was a competition between Charles of Hapsburg and the French prince Philip of Anjou for the throne of Spain. The original parties to the conflict were Austria and France; but the other European powers came forward on either side, Britain and Holland joining with Austria. The effect of the thirty years' war in destroying German nationality was now seen, for the German states were divided in the war of the suc-

cession, the Electors of Bavaria and Cologne adopting the French side. The house of Brandenburg profited by this opportunity. The elector, who had by degrees aggrandized his dominions in the several preceding wars, was made King of Prussia, and founded one of the most powerful continental monarchies of the present age.

In the war of the succession the Austrians were led by a renowned soldier, Prince Eugene of Savoy; but his genius was overshadowed by that of the illustrious English general Marlborough. Germany was the scene of some of his great achievements; and it was there that he defeated the French in the decisive battle of Hochstadt or Blenheim, in 1704. Four years afterwards, when the French king was borne down by successive defeats, and would have probably agreed to abandon his late acquisitions in Germany, the allies offered terms otherwise so humiliating that he resolved to try the issue of the war. He was again signally beaten in the battle of Ramilies. In 1710, the emperor Joseph I. died childless. His brother Charles, who had been the competitor for the crown of Spain, was thus his heir. This was calculated to alter the character of the war, since it would have effectually disturbed the balance of power to make the same man Emperor of Austria and King of Spain, like Charles V. The change of ministry in Britain at the same time drew off that power from the alliance, and in 1713 the contest between France and Britain came to a close. The empire still continued nominally at war with France until the peace of Rastadt in 1714. The general tendency of the pacifications was to extend the larger states at the expense of the smaller. Austria, however, naturally received some of the minor dependencies of that Spanish crown for which she had been struggling, and was invested with the Spanish Netherlands, Milan, Naples, and Sicily.

For some years after the conclusion of this peace, the German nations enjoyed unusual tranquillity, only incidentally disturbed by the contests of Russia and the turbulent King of Sweden. Saxony became intimately connected with Poland, the elector Frederick Augustus II. being chosen king of that country, and being succeeded, after a contest with Stanislaus, by Frederick Augustus III.

This condition of affairs, which taught the Polish aristocracy to depend on foreign influence, was fostered by Russia, and was the forerunner of the calamities of Poland.

But in the middle of the eighteenth century, Germany was again, chiefly through the ambition of Frederick the Great of Prussia, plunged into a war which involved the greater part of Europe. The first king of Prussia, who acquired his crown in the war of the succession, was fond of magnificence and imperial grandeur, while at the same time he worthily encouraged literature and the arts. His son, though a man of ability, was an utter contrast to him in the nature of his ambition, living a homely, frugal, and almost barbarous life, saving money until he accumulated much treasure, and sedulously creating a well-disciplined army. His son, Frederick, called Frederick the Great, succeeded in 1740 to the increased dominions of the house of Brandenburg, with the wealth accumulated and the army organized by his father. He was of a disposition to put them all to use, and he was scarcely seated on the throne when he found an opportunity.

The emperor Frederick II., who died in 1739, had no children, except a daughter, Maria Theresa. There were different laws of succession for the various territories of the house of Hapsburg; and the emperor, fearing that they would be divided among several heirs, procured the adherence of the European powers to what was termed "the Pragmatic Sanction," to preserve them entire for his daughter. This did not prevent those princes who supposed they had any claim on the succession from immediately asserting it. Charles Albert, the elector of Bavaria, claimed the ancestral estates of the house of Hapsburg and the imperial crown, and was supported by France; while the King of Saxony demanded Moravia. Frederick of Prussia professed to support Charles Albert. He at the same time made out a title in his own favour for Silesia; but, instead of clamorously promulgating his claims as the other princes did, he silently marched his fine army into the country and took possession of it, gaining the battle of Mollwitz over the troops resisting him. By the aid of a French army, Charles Albert got possession of Austria and Bohemia, and was crowned emperor. Meanwhile Maria Theresa, who had

married the prince Francis of Lorraine, took refuge among the Hungarians, and roused by her presence the various Slavonic and Hungarian tribes inhabiting the districts long connected with the house of Hapsburg. Ever ready to aid that house, which showed little gratitude for their services, they marched a numerous army of their wild troops into Austria, and drove Charles Albert and the French before them. England, for the interest of the Hanover Electorate, espoused the cause of Maria Theresa, and, along with the Austrian forces, gained a victory at Dettingen in 1743, which compelled the French to recross the Rhine. Charles of Bavaria died soon afterwards, and his son Maximilian Joseph resigned his claims; so that in 1745, Francis, the husband of Maria Theresa, was crowned emperor. In the meantime, these sovereigns, in their hour of weakness, had found it necessary to yield to Frederick's claims on Silesia, and he was not a person to lose his hold. Viewing this as a humiliating dismemberment, the imperial court formed plans and alliances with the evident design of humbling Prussia, if not of reducing it to its old state as an electorate. In the degraded state of France, governed by the king's mistress, that country so far abandoned her old policy as to become the ally of Austria. Frederick carefully but silently watched these proceedings; and, instead of remonstrating or complaining, struck a decided blow by sending an army into Saxony, where he took possession of the chief towns, and blockaded the Saxon army in the camp of Pirna until it surrendered. He knew that he should find documents in Dresden showing the plans formed against him, and these he published as a vindication of his conduct. So began, in 1756, the seven years' war, in which Germany suffered a repetition of the misery and desolation to which she had so often been exposed. Frederick, by his rapid and effective movements, gained the great battles of Prague and Rosbach; but his enemies were so powerful, including France and Russia, and he himself so isolated, that partial reverses subjected him to imminent risk. From his spirit, perseverance, and resources under difficulties, his cause became popular in England, where, though he was a man of very little religion, he got the reputation of being the champion of protestantism. Pitt took up his

cause, and troops and subsidies were sent him, which, in the battle of Minden, were again successful in driving the French over the Rhine. After three or four years of continued fighting, his supply of soldiers as well as of money began to be exhausted; and though when Silesia was taken from him, he retook it, yet he could not spare troops to protect his own capital and ancestral territories from being overrun by the enemy. In 1762, he seemed on the point of being crushed,—for England, on the accession of George III. and the Bute ministry, had abandoned him,—but another regal change occurred which brought him more than compensation. Peter III. succeeded to the Russian empire, and immediately rushed into alliance with Frederick, for whom he had a fanatical admiration. When he was soon afterwards murdered, the Empress Catherine did not recall the alliance. All parts of Germany were sick of the exhausting war, and a treaty was negotiated at Hubertsberg in 1763, by which Prussia retained Silesia.

The great Frederick lived to the year 1786, and saw the foreshadowings of the convulsions which were to sweep over Europe. Ever active in peace as well as war, he encouraged intellect, keeping a court of the most renowned wits of the day, and making himself some attempts in literature. He was ostensibly the leader of German thought and action in his age; yet he created no substantial advance in the character or acquirements of his countrymen, for he had no truly national tastes or feelings, and was more a Frenchman than a German. He kept good order, and endeavoured to do substantial justice; but all was done by his despotic pleasure, and national institutions were rather weakened than strengthened by his strict administration. His army was well disciplined; but the common soldiers were treated as mere humble machines. None who were not of noble birth were supposed to have human feelings or perceptions; and it has been said that the degrading slavery to which he subjected the Prussian army was the cause of its misconduct in the revolutionary war.

The history of Germany for the next thirty years was so much influenced by the convulsions of the first French Revolution, that it belongs to the section appropriated to that subject. On the internal condition of the large

territory where the German language is spoken, the chief revolution was made by the creation of a national literature, illustrious in almost every department, and equally remarkable for historic investigations,—such as those of Niebuhr and Ranke, metaphysical inquiries like those of Kant and Fichte, and such imaginative genius as we have in the works of Goëthe and Schiller. A national system of education was established; and by the patriotic exertions of Stein and his followers, the condition of the peasantry was changed from abject serfdom to freedom and independence. While, however, the humblest classes were thus in some measure protected from the oppression of the aristocracy, the suppression of the smaller states, by mediatizing them as it is called into the larger, increased the central authority of the German monarchs. The Prussian monarchy in this manner gained both territory and power, and its influence was increased by the commercial league, which brought many of the smaller states under the Prussian regulations for custom-house duties, coinage, and other matters,—an arrangement which included them to some extent under the management of the Prussian government, and which continued until the outbreak of the war in 1866.

SECTION V.—ITALY AND THE SPANISH PENINSULA.

Connexion of Spain and Italy—Kingdom of the Two Sicilies—Spanish Rule—Masaniello and Guise—Distribution of the Italian States—The Fall of Spain—Subjugation and Liberation of Portugal—Competition of Austria and France—The Bourbon Kings of Spain—Spanish and Portuguese Revolutions.

DURING the period now before us, Italy, which for so long a time made her history that of the world at large, is almost entirely sunk in that of other nations. Broken into fragments, we find a portion from time to time connected with the history of France or of Austria. The states, whether independent or connected with different countries, were not powerful enough to have influence over the general history of Europe, or to find a separate place in so brief an abridgment as this. Spain had perhaps of all the greater Euro-

pean countries the most important connexion with Italy by the ties of common government, and it is thus that in this concise notice the two countries are associated under one head. When the empire of Charles V. was severed at his abdication, he transferred the kingdom of Naples and Sicily, with the duchy of Milan, to Philip II. and his successors, the Austrian kings of Spain.

Like all the other dominions of Philip II., the Two Sicilies, as they were termed, were subject to cruel tyranny. Though he had not so many heretics to persecute as in the Netherlands, he imposed heavy taxes and exactions, not to support the government of the country, but to draw money for his own uses in Spain. The system was continued by his successors more in thoughtless indolence than tyrannical design. The Neapolitans were roused to frenzy by these exactions, and one day in the year 1647 when there was a dispute about the tax on some figs brought by a countryman to market, they broke out under the exciting eloquence of a young fisherman named Aniello, and generally known as Masaniello. The mob, placing him at their head, overpowered the government, and he was suddenly made absolute ruler of Naples. The excitement of his position, accompanied by labour and want of sleep, brought on insanity, and, after acting as a capricious tyrant, he was put to death. Henry, the representative of the brilliant family of the Guises, was then in Rome, and as he was an adventurer in search of a crown, he thought the opportunity for obtaining that of Sicily so tempting, that he succeeded Masaniello as leader of the revolt. He maintained a gallant contest until the year 1652, when he was defeated, and Naples was again subjected to the Spanish yoke.

When Spain passed to the Bourbons, and the war of succession came to an end at the treaty of Utrecht, the emperor of Austria was in possession of Milan, Naples, and Sardinia, while Sicily was transferred to Victor Amadeus of Savoy. After some other diplomatic arrangements, in which these small states were handed about from monarch to monarch, Sardinia was united with Savoy and formed the kingdom of Sardinia; while, in 1734, Naples and Sicily were united in an independent monarchy, to be held by a cadet of the branch of the Bourbons reigning in Spain. Car-

los, the first monarch who thus ruled in the Two Sicilies was a deserving king, and gave promise of progress and improvement to the fine dominions committed to his charge which his successors were far from realizing. Besides the kingdoms thus constructed, there were in Italy in the eighteenth century the Papal States, Venice, Tuscany, and Genoa.

The height of prosperity to which Spain had risen on the discovery of the new world, with the symptoms of her decline, are mentioned in the history of the Middle Ages. Philip II., who succeeded the great emperor Charles V., did much to hurry on the downfall of the kingdom. He believed that in persecuting protestantism, and every form of religion differing from his own, he was doing God acceptable service, and he never felt so happy and serene as when he had committed some act of cruelty against heretics. His cruelty lost to Spain her dominions in Holland. He signally failed in the Armada sent against England, which he expected to be especially blessed by heavenly intervention as a crusade in the cause of holiness. He was successful, however, in attaching Portugal to Spain, on the death of King Sebastian fighting against the Moors in Africa. That monarch was pursuing the same course of bigoted intolerance as the King of Spain, who continued the system. In 1640, a revolution was effected, which reinstated Portugal as an independent kingdom under the house of Braganza; but the commerce and prosperity of the country had fled under the withering influence of spiritual and political despotism. Under Philip III. and IV. and Charles II. the Spanish power rapidly declined. But the more the country decreased in power and wealth, the more haughty grew the court and the nobility. It came to be a maxim that a Spanish prince or grandee was too great to condescend to exert himself about any thing. The kings themselves would do nothing but sit in state looking at vacancy, and gradually their ministers acquired the same proud indolence. Thus any minister ruled Spain who was a little more active than his neighbours. In the reign of Philip IV., the kingdom was thus entirely at the disposal of De Guzman, duke of Olivarez. During this period of indolence and decline, in which the people were starving, and even the idle

nobles felt the pinch of poverty, when an active and patriotic Spaniard proposed to make some useful public works, and among them a canal, the answer was that the Deity had made rivers as the means of internal navigation, and it would be improper to attempt to improve the system.

The competition between the royal families of Austria and France for the Spanish throne, on the death of Charles II. in 1700, has been mentioned in connexion with France and Austria. The war was rendered the more bitter by the Spanish provinces being divided—Aragon, Catalonia, and Valencia in the east favouring Austria; while Castile and the rest of the kingdom supported the Duke of Anjou. The friends of Austria gained some brilliant successes in Spain under the eccentric English nobleman Lord Peterborough, and they at one time had possession of Madrid. But the French cause, under the Duke of Berwick, a natural son of the exiled King of England, prevailed, and virtually established by the battle of Almanza in 1707, was acknowledged by the treaty of Utrecht. Spain recovered under the Bourbons some of her old success in the middle of the eighteenth century. The priestly authority was curtailed, and the Jesuits were dismissed. It was the misfortune, however, of the country, on account of the family alliance, to be mixed up with the French quarrels, and thus her power and resources were weakened in conflicts with England, especially in the vain attempt to recover Gibraltar, which had been retained by Britain after the war of the succession.

The later history both of the Peninsula and the Italian states is connected with that of the European revolutions; but Spain underwent changes of her own, distinct from the general convulsions which sometimes swept the rest of the continent. Ferdinand, the king of Spain, whose throne was protected against Napoleon by the great peninsular war, speedily forgot the services of his people and his allies, and established a despotism. In 1820, he was compelled to restore the constitution, and join in a reduction of the hierarchical power of the priesthood. But despotic and clerical influence had supporters among the ignorant peasantry, and the French government of the day aiding in the resumption of arbitrary power, the constitutional party was overwhelmed, and its leaders sought refuge in Eng-

land. The large Spanish provinces in America, however, asserted their independence. In 1833, a contest for the throne arose between Don Carlos, the brother of the late king, aided by the despotic party, and his daughter, whom the Constitutionalists supported. The latter was successful; but the country has ever since been kept in a state of uncertainty and restlessness by cabinet revolutions, in which the victorious party generally trampled on its less fortunate rival. Hence Spain had fallen so low as to be without influence in the councils of Europe, and without shame in her transactions with foreign creditors. Several spasmodic attempts have been made to raise her from her degraded condition. She insulted Great Britain by dismissing our ambassador; entered upon a successful campaign against Morocco; and, after an unprovoked attack upon the republic of Peru, was once more humbled by a disastrous failure on the coast of Chili. By a series of underhanded intrigues, the government of San Domingo, the oldest of the Spanish colonies in the West Indies, was induced to restore the island to its former masters; but the restoration was so unacceptable to the people and so costly to Spain, that the prize was once more relinquished. Untaught by past errors, the kingdom appears to decline yearly: the population and commerce are almost stationary, and the exchequer is bankrupt.

The history of Portugal has a general resemblance to that of Spain. The French invasion drove the reigning monarch to Brazil. After a while, the connexion between the mother-country and the South American colony was dissolved, and the former became independent, the emperor of Brazil resigning his rights in favour of his infant daughter, Donna Maria (1826). A period of confusion now followed, the regent Don Miguel claiming the Portuguese crown; but after some years of civil war, the usurper was forced to leave the country, and under the young queen the government became professedly constitutional. The country now entered upon a course of progress which, though occasionally interrupted, has placed it above its turbulent and less industrious neighbour. In 1852

there was not a single stage coach in the country, and the people travelled from one town to another in any way they could; but in that year a board of public works was established by which railroads have been planned, harbours and rivers deepened, mines worked, and mail-lines opened. The national taxes have been simplified, tithes abolished, education made universal, and the press is free.

SECTION VI.—THE NETHERLANDS.

Austrian and Spanish Rule—Revolution against Despotism—Philip II.
—Margaret of Parma—Alba—The Bloody Council—Confederation
—House of Orange—War of Independence—The Dutch and the
Flemish—Schools of Art—Holland and England—Revolutions—
Union and Separation of Holland and Belgium.

THE history of the Netherlands, including Belgium and the United Provinces of Holland, is for some time after the Reformation intimately connected with that of Spain. Being part of the dominions of the Duke of Burgundy, they were acquired by Austria on the partition of the Burgundian states; and again, on the partition of the dominions of Charles V., they went with Spain to his son Philip II. Though they were thus under successive despotic monarchs, these flat swampy territories had a free constitution of their own, and their inhabitants loved independence, and knew how to defend it. They were always an industrious people—a great part of the very soil on which they lived being laboriously gained from the sea; and, like most industrious people, they had much self-reliance and dislike to subjection, while the character of their country, full of marshes and deep canals, made it difficult to subdue them.

The northern provinces, especially the citizens and peasantry, acceded with much zeal to the Reformation. Philip II., the bigoted king of Spain, determined to root out protestantism from among them as he did from his own dominions. He sent Spanish troops into the country, con-

trary to its privileges, and they were accompanied by the machinery for establishing an inquisition. The humbler inhabitants of the towns rose in tumult. The nobility and richer commonalty, to the number of four hundred, signed a solemn remonstrance. When it was presented, it was treated with contempt, and the parties to it were called a parcel of beggars—a term which they appropriated as their watchword. Margaret of Parma, the sister of Philip, who acted as regent, a woman of decision and discernment, recommended some relaxation of the severities; but the Spanish court would listen to nothing but absolute subjection, and the remorseless Alba was sent to command the forces. There were many who were not themselves protestants, yet adopted their cause as that of national independence and freedom of conscience. Alba established a tribunal, popularly called the Bloody Council, where those who offered the slightest opposition to absolute Spanish rule were indiscriminately condemned. The Prince of Orange and others, who would have certainly been sacrificed, retired to the northern provinces, where the people, resolving to defend their country, adopted protestantism as the national religion, and constituted themselves a cluster of confederated estates, with the Prince of Orange as their stadtholder or chief magistrate. A vain war was carried on against these northern states, conspicuous by the heroic resistance of Leyden, where 6000 people died of famine during the siege. It was to commemorate the heroism of the citizens that the university of Leyden was founded. The Prince of Orange was assassinated in 1581,—the same year in which the independence of the northern states, commonly called Holland, was acknowledged. His son Maurice was elected stadtholder, and in one form or other the family of Orange has since remained at the head of the United Provinces. The rest of the Netherlands, generally corresponding with the Belgic kingdom of the present day, suffered in the contest, but was the more easily retained by Spain that the majority of the people were Roman-catholics. In the course of the contest, the protestant population of all parts migrated towards the United Provinces, while the Romish remained in or resorted to the other provinces, which, on a relaxation of the yoke to which they had been

subjected, continued attached to Spain. Holland, by the enterprise of its merchants, rose to great affluence. She became at the same time the chief seat of ancient learning and research; while both divisions of the Low Country raised eminent schools of art—the Flemish and the Dutch, having each its own peculiarities, while both differed from the styles of the other schools.

Queen Elizabeth aided the Dutch, and it was generally the British policy to support them against the continental powers. When Charles II. basely joined the French against them, Britain suffered more from the naval power of this industrious small republic than she had ever done from the navies of greater powers. The constitution of the United Provinces was too hastily formed at a period of urgency and conflict, and was never well digested as a whole; so that the country has often been convulsed by disputes between the purely republican party and the supporters of the power of the house of Oranges. They were in the midst of these deadly disputes when Louis XIV. fixed a quarrel on them in the hope of conquering their country. The republican party under the De Witts, had enjoyed the preponderance, but the terror from the formidable operations of Louis made the people seek the leadership of the Prince of Orange, and at the same time precipitated the rabble into an act which has ever been deemed disgraceful to Holland—the murder of the De Witts in the open street. When the capture of the country seemed inevitable, the Dutch made a majestic sacrifice. The greater part of their most valuable land was redeemed from the sea, and protected from inundation by strong dikes. They broke through these dikes, and the country becoming one vast lake, the French were glad to abandon the contest. The subsequent history of Holland has few events save those connected with internal struggles, which ended in the hereditary establishment of the house of Orange in 1747, and its confirmation in 1786. We shall see that the position of the Netherlands unfortunately subjected their territory to the influence of the European contests caused by the French Revolution. They had the effect of temporarily uniting the whole into one kingdom, which was dissolved in 1830 by the establishment of Belgium as a separate constitutional monarchy.

SECTION VII.—RUSSIA AND THE NORTHERN POWERS.

Denmark, Sweden, and Norway—Preponderance acquired by Sweden—Accession of Territory followed by Despotism—Charles XII. and Peter the Great—Adventures and Death of Charles—Civilizing Efforts of Peter—Progress of Russia—The Empress Catherine—Condition of Poland—Partition—Rival Suppression of Nationality—Latest Struggle—Russian Aggrandizement—Encroachments towards Turkey—Occupation of the Danubian Principalities.

AFTER the Reformation there was for a long period little of an incidental character in the history of Denmark, or in that of the remote and mountainous Norway, united with it under the government of the Danish kings. In occasional contests with Sweden, Denmark not only lost the ancient supremacy which had emboldened her kings to claim the sovereignty of that territory, but the Swedish monarchy acquired portions of Danish territory, and rose to be by far the most powerful of the Scandinavian states. The history of the protestant hero, Gustavus Adolphus, has already been given in connexion with Germany and the thirty years' war. Before he joined the great European contest, he had strengthened his hands by the good order in which he had placed the institutions of his own country; and in the general division of Europe at the conclusion of the peace of Westphalia, Sweden was allotted an increase of territory, stretching into present Germany and Russia, more valuable than the original Swedish monarchy. The acquisition was not fortunate to the people of Sweden, and exemplified how foreign acquisitions often give monarchs undue power over their subjects. Charles XI., who died in 1697, possessed a well managed and ample treasury and a disciplined army, but he had reduced the once free Swedes to subjection, and made the monarchy despotic.

He was succeeded by his son, the renowned Charles XII., who with talents that might have made him a blessing to the people, employed them entirely in the self-willed pursuit of the caprices of a despot, regardless of the ruin which his career brought upon his subjects. It must be admitted that he was at first driven to war by the conduct of others. He was but fifteen years old when he succeeded to the

crown in 1697, and was supposed to be a youth of poor capacity. Hence the monarchs of Denmark, Russia, and Poland, by common consent, sought to strip him of the territories lately acquired by Sweden. To their astonishment and terror, the youth, whose ability they despised, started up before them at once as the most accomplished soldier that it had been their lot to encounter. Resolving with the fine army at his disposal to deal heavy blows at his enemies in succession, he left his capital at the age of eighteen, never more to return to it. He immediately crossed over to Zealand, and besieged Copenhagen so vigorously that the king of Denmark was glad to be spared on the condition of abandoning the alliance and the projects of aggrandizement. He then turned towards Russia, and at Narva defeated, with 8000 of his well-organized troops, a force of undisciplined Russians said to be ten times as large. Becoming a sort of knight-errant seeking adventures, he now marched to the heart of Poland, and gaining several victories by the way, deposed the king, Frederick Augustus, and elevated Stanislaus to the throne. Pursuing the quarrel with Frederick Augustus, he next entered that monarch's Saxon dominions. Frederick yielded to a humiliating treaty with the bold and reckless invader, and he quartered his troops, who had now been five years from home, on the Saxons, to whom they proved a severe aggravation of the heavy burdens laid on them by their extravagant king. Charles had now become almost insanely devoted to the campaigner's life. War was his hobby and enjoyment, and he could endure nothing else. He did not care for art or literature—was temperate and frugal in his living, entirely abstaining from wine, and accustoming himself to the comfortless accommodation and hard fare of the common soldier—he had no enjoyment or pursuit, except that most costly and destructive of all pursuits, war.

Meanwhile during his absence, his persevering rival, Peter of Russia, was encroaching effectively on the Swedish territories. Instead, however, of passing homewards to protect them, Charles marched his troops through the centre of Russia to the Ukraine. There Peter, waiting his opportunity, fought with and defeated his harassed army at Pultowa. Far from succour, when once broken such a

force could not be restored. The soldiers wandered over the vast surrounding territories, none of them returning to their native Sweden. Charles himself, with a few followers, escaped a poor fugitive in the tenth year of his adventures, and, crossing the Turkish frontier, was hospitably received at Bender. He remained there for five years, endeavouring to stir up the Turkish court to avenge his cause, and when unsuccessful, showing the peevishness of a madman or a child, insulting a Turkish statesman by tearing his robe with a spur, or lying for months silent in bed. At one moment he appeared to have succeeded in his object, for in 1711 Peter and his army were at the mercy of a Turkish force at the Pruth; but to Charles's great mortification, the Turks accepted conditions, instead of depriving desperate men of their last alternative. They had to employ force to rid themselves of their troublesome guest; and Charles, hearing that his town of Stralsund was besieged by the Prussians, suddenly marched northwards. His head was full of plans; but no longer possessing the treasure and disciplined army left by his father, he was helpless for the protection of his territory. Yet, following his former bold policy, he marched into Norway, where, in 1716, he was killed by a cannon-ball at Fredericshall.

No two men could be more unlike than Charles and his rival Peter the Great. From the accession of the house of Romanoff to the Muscovite throne early in the seventeenth century, the Russian empire, from being a scattered community scarcely united under a common government, had been gradually enlarging its bounds and concentrating its strength. Hitherto it had, however, been rather an Asiatic than a European state; but it was the ambition of Peter, who succeeded in 1689, to take his place among the great powers as the king of a civilized people. He went to the fountain-head of the industrial wealth of other countries by working in the dockyards of Amsterdam, and making a minute tour of inspection through Holland and England, more after the manner of an intelligent foreman desiring to acquire a knowledge of his business, than with the state of a prince. He induced many foreign workmen to follow him to Russia. There he conducted immense public works, and resolved to build a new capital

to his dominions near the Gulf of Finland. Thus on a marshy spot properly belonging to Sweden, by the services of foreign architects and workmen, aided by bands of Russian slaves, he raised the great city of St Petersburg. He patiently bore his disastrous defeat by the Swedish king, knowing that his troops were badly disciplined, but believing that even in defeat they would learn a lesson which he could teach them to repay—as we have seen that he did. He added to his empire the Swedish territories of Ingria, Esthonia, and Livonia, and they were followed by the acquisition of Courland. No one sovereign ever did so much to civilize his people; yet he was a man of barbarous personal habits, drank ardent spirits in quantities, and was a savage in his household.

Peter died in 1725. There is little worthy of note in the conduct of his semi-barbarous successors, until Peter III. was murdered in 1762, when his widow Catherine, a German princess of Anhalt, quietly took possession of the throne of which her son was heir. She was a woman of commanding talent, and corresponded with the great writers of the age. She had many plans for the civilisation of the people; but they were less solidly based than those of Peter, and she was apt to think that all went well because misery and degradation were kept from her sight. She had some virtues, such as good-nature and generosity; but to make her character as contradictory as that of Peter the Great, she was one of the most profligate women whose memory has been preserved.

The notices of Poland, in the course of the preceding narrative, indicate a country passing to decay under an unsteady constitution, which was perpetually resisting foreign interference, an indolent nobility, and a depressed common people. The Russian ambassador at Warsaw possessed much more influence than the elected king. At length, in 1767, occurred a dispute in which the Roman-catholic party, urged by the Jesuits, endeavoured to preserve the domination they had established over the other religious bodies, which was an excuse for a Russian army marching to Warsaw to enforce toleration. They seized on the chief fortresses, and in their violence having entered the Ottoman dominions in pursuit of some fugitive Poles, a

war arose between Russia and Turkey, which was carried on with signal barbarity and violence. In the midst of the contest, in the year 1772, a compact was arranged by Russia, Austria, and Prussia, for the partition of defenceless Poland, each taking the provinces adjoining itself, and Russia obtaining the lion's share. During the confusion of the French Revolution, a further partition was accomplished in 1792, and after a struggle for independence under Kosciusko, suppressed with much slaughter, Polish nationality was annihilated in 1794. This act of national spoliation has been condemned by all Europe, and it served as a precedent to those reckless partitions and amalgamations of the European states in which Napoleon indulged. The internal privileges and customs of the Poles were nominally preserved and guaranteed by the Congress of Vienna; but after a revolt, subdued by the capture of Warsaw in 1831, Poland was treated as a conquered Russian province. With the warning of this example before them, the nations of Europe have seen with alarm the aggrandizing and despotic spirit of Russia. She has ever had an eye to the possession of European Turkey. In 1829, an accession was acquired in this direction, along with the protectorate of Wallachia and Moldavia—an arrangement projected for the purpose of giving Russia access to the Turkish territories, when a convenient opportunity for seizing them should occur. By the treaty of Unkiar-Skelessi in 1834, Russia obtained from Turkey a stipulation that no foreign ships of war should be permitted to enter the narrow sea of the Dardanelles. Soon afterwards, operations by Persia in the direction of the British Indian empire, aided by Russian officers, were supposed to be directed by Russian intrigue, but they were baffled by the vigorous measures of the British government, which ended in an enlargement of territory in the threatened quarter.

From time to time Russia has shown symptoms of a determination to aggrandize her territory in the direction of the East. In the commencement of the year 1853, she forced on a quarrel with Turkey, professedly in vindication of the rights of the Christian inhabitants of that country belonging to the Greek church. Without warning, a great Russian force was sent into the Turkish provinces on the

Danube, Wallachia and Moldavia. Britain and France, determining to oppose a conquest, sent their combined fleets to Besika Bay, and Austria and Prussia joined in proposals for accommodation. Russia, however, did not withdraw her troops, and after protracted negotiations, Turkey determined to declare war. While the Russian troops were kept at bay on the Danube, a Russian fleet, issuing from Sebastopol, annihilated the Turkish navy in the harbour of Sinope. An Anglo-French force was now sent into the Black Sea, which utterly destroyed the great Russian fortress in the Crimea, and compelled the Czar to agree to a peace by which the integrity of the Turkish Empire was put under the protection of the five great European powers (1856). Turkey now entered upon a course of internal reforms, which have not as yet produced any satisfactory result. In 1860, a fierce outbreak of Mohammedan fanaticism in Syria called for the interference of the European powers, and a detachment of French troops sailed for the Levant to protect the life and property of the Christians. In Damascus alone, during the five days the massacre lasted, between 5000 and 6000 men, women, and children, were murdered; and the total number of persons killed by the Druses and Moslems during the reign of terror was about 12,000.

SECTION VIII.—THE EASTERN STATES.

Climax of the Turkish Power—Military and Naval Force—Gradual Decay—Introduction of European Habits—The Sultan Mahmoud—Destruction of the Janissaries—Egypt and Mehemet Ali—Ali Pacha—Greek War of Independence—Algiers—Persia and the Soofee Dynasty—Nadir Shah—Russian and British Policy—Afghan Empire—Revolutions—Runjeet Singh—British Afghan War—Annexation of Sind and the Punjab—Burmah—China—Japan—Archipelago—Australasian Colonies.

EARLY in the sixteenth century, under a succession of able sultans, the Turkish empire had been greatly increased and strengthened. In the reign of Selim I. it acquired Syria and Egypt, which thenceforth became a sort of feudal dependency on the sultan. At the period of the Refor-

mation, Turkey was the most powerful country in the world. Ever aggrandizing itself by new acquisitions, it appeared in the direction of Asia to be absorbing the ancient oriental empires, while its progress westwards menaced the existence of the principal continental states. In Europe the acknowledged Turkish empire embraced its present boundaries, together with Greece and a great portion of Hungary. In Asia its principal provinces were Asia Minor, Armenia, Georgia, Daghistan, part of Kurdistan and of Arabia, Mesopotamia, Syria, and Cyprus. In Northern Africa it included Egypt, Algiers, Tunis, and Tripoli. Many of these states were under pachas or regal chiefs almost independent, who made separate wars, and kept the European States in terror by their piracies; but they were all bound to the Porte by their common Mohammedanism and the central administration of a succession of powerful sultans.

Before the modern military discipline had arisen in Europe, the proud and highly organized army of the janissaries attracted the interest and alarm of statesmen, who, if they had an opportunity of seeing the well preserved discipline and high spirit of this remarkable body of troops, used to tremble for the fate of European forces led to encounter them. To the military was added a naval force far beyond that of any Christian nation in extent and organization, which made the crescent supreme in the Mediterranean.

After the era of the Reformation, the Turkish power gradually declined. Still for a century its influence, though diminished, was viewed with uneasiness by the neighbouring European states. We have seen how, in 1683, Vienna was saved from capture by the brave John Sobieski. This was the last occasion on which the fate of the Christian world appeared in danger from that quarter. The escape made by Peter the Great from the risk of destruction by a Turkish force has been already mentioned, along with those Russian aggressions which slowly encroached on the old Mohammedan empire. Turkey, gradually losing its own innate strength, has been supported in a great measure by the diplomatic efforts of the

Western European states. They have acted chiefly from a general fear that if the Turkish empire fell, the division of the territory would create serious conflicts among the European monarchs, the result probably being that the larger portion of her dominions would fall to Russia, and add to the influence of that aggrandizing power.

At the commencement of the present century, the introduction of European habits and opinions tended to undermine the power of the Mohammedan institutions, without creating a properly civilized Christian system to succeed to it. The sultan Mahmoud II., who reigned from 1808 to 1840, was an enlightened man, acquainted with the civilisation of Europe, and aware that while it daily added to the power of the civilized countries, the barbarian strength of the Turkish empire must sink before it. Yet by the abolition of their old systems, he weakened the enthusiasm of the warriors and rulers without creating a new spirit. This was shown in the army, which was subjected to the discipline and in some measure to the costume of European troops.

The haughty janissaries would neither consent to alter their own discipline, nor tolerate the employment of other troops in the service of the sultan. Originally this peculiar corps was recruited, not from the Turks themselves, but from choice captives taken in youth from other nations, and frequently of Christian parentage. They had thus no family or provincial ties, and were entirely devoted to the sultan, by whom they were well paid and allowed high privileges. In later times they had been selected from the Turkish population—for the sultan's armies had not such a choice of captives as they possessed of old, and although the body ceased to be so entirely devoted to the sovereign, they were not less haughty. In 1807, they fortified themselves in Pera, and directing their cannon against the seraglio, enforced the deposition of Selim III. His successor Mustapha IV., who only reigned for a few months, gratified them by his retrograde policy; but in the reign of Mahmoud they frequently broke into turbulence and threatened to overthrow the government.

At length Mahmoud resolved to suppress them, and

the task was accomplished with a severity truly oriental. The plans having been matured, notice was sent to them to draft a large portion of their men into regiments to be subjected to European discipline. It was known that this would create resistance. They began to attack the houses of their enemies, and assembling in the square of the Atmeidan, reversed their soup-kettles—their method of solemnly proclaiming insurrection. All being in readiness, a powerful train of artillery was brought to bear on the narrow place in which they were cooped up to the number of more than 20,000. A continued cannonade of grape-shot was kept up—few of them escaped, and the waters of the Bosphorus were so polluted with blood that the fish were poisoned.

This occurred in 1825, and events somewhat similar abolished the celebrated Egyptian force called the Mamelukes, whose origin and character gave them a resemblance to the janissaries. Mehemet Ali, the pacha of Egypt, seduced their beys or leaders into the citadel of Cairo, where they were attacked and nearly exterminated. This Mehemet Ali, who was pacha or governor of Egypt under the Porte, was one of the most remarkable men of his day. Though naturally a treacherous and tyrannical oriental despot, he kept up a connexion with eminent Europeans, established manufactories, conducted important public works, and kept his people in subjection to the law. He thus became very powerful and wealthy. But the prosperity of the country could not be lasting, since it was not founded on the civilisation of the people, which alone would keep up his system after his death. Hence, when he tried to throw off his allegiance to Turkey, the European governments became alarmed, fearing that if he died leaving an independent kingdom it would be seized on by some great power and create a war. In 1840, a Turkish force, aided by Britain, began to destroy the cities and works which were the chief pride of the pacha's dominions, and he was obliged to submit to the Porte, obtaining, however, the acknowledgment of an hereditary right to the pachalic.

Ali Tebelen, pacha of Janina, on the borders of Greece,

was another enterprising governor who attempted to assert his independence and become absolute. After having long defended himself, he was defeated and killed in 1822. The troubles, however, out of which his influence arose, did not cease; for the population of Greece, chiefly Christian, wished to be relieved from the Turkish yoke. The Porte, with the aid of the Egyptian pacha's army, carried on a cruel war of extermination, which naturally aroused the sympathies of Western Europe in favour of a people—Christians by profession and the descendants of the illustrious classic people of Greece—when struggling for their independence against a Mohammedan power. The victory of Navarino, gained by a mixed fleet, chiefly English, led to the departure of the pacha's forces, and prepared the way for negotiating the liberty of Greece. This was accomplished in 1833, when it became an independent kingdom, under Prince Otho of Bavaria. This experiment of bestowing a constitutional government upon a people unprepared for it by habit or education was not very successful. The country was always in commotion, and only kept in order by the intervention of the protecting states. At length in October 1862, Otho who had become very unpopular, was compelled to abdicate, and on the following month of February, the National Assembly of Greece elected Prince Alfred to the vacant throne. After this doubtful honour had been declined, the crown was offered to Prince George of Denmark, and England resigned her protectorate over the Ionian Islands to the new king.

Among the most powerful and dreaded of the provincial governors dependent on the Porte was the Dey of Algiers, who, possessing a strongly fortified town on the Mediterranean, became a pirate prince, enriching his treasury and supporting his army and navy by the seizure of Christian vessels and the enslavement of their crews. The system was submitted to, or rather was deemed incurable, by all the Christian nations except Britain, whose ships the pirates feared to attack. At length, on the European pacification and the Congress of 1816, it was resolved to suppress Christian slavery in Algiers. The Dey refused

compliance with the demand, until his fortifications were battered to pieces by Lord Exmouth. The piratical habits again reviving, the French government attacked and took the Algerine territory in 1830, and made it a French colony.

The Mohammedan power next in importance to Turkey with reference to European politics is Persia. Of its former renown some account has been given under the head of Ancient History. From the period of the European Reformation downwards, its existence has been one of comparative obscurity. In the early part of the sixteenth century, Ishmael Shah founded the Sooffee dynasty, whence the monarchs have been called the Sophis of Persia. He introduced the peculiarity of the red cap in the national dress, the origin of the name kizzilbashes or red-heads applied to the soldiers. In 1720, the country was subject to an Afghan invasion, whose leader Mahmoud seized the throne of the Sophis, and was for a time sovereign of Persia. A dismemberment seemed inevitable: but a great native general arose, who, after liberating the territory from its foreign enemies, raised himself to the throne as Nadir Shah. He retaliated on the enemy, conquered and annexed Afghanistan, and carried his conquest into the Indian peninsula, where he seized the imperial city of Delhi. His ferocious cruelty at length roused his subjects to rebellion, and he was slain by his own officers. The anarchy which followed this event so weakened the Persian power that it has never since recovered its greatness.

Afghanistan liberated itself from the Persian yoke, and became an independent sovereignty. It consisted, like many other Eastern empires, of various tribes, with one absolute monarch at their head, but not united in one system of government like Britain. Great part of the country is mountainous, and many of the tribes have had a long established reputation for warlike prowess. There were thus two considerable powers—Persia and Afghanistan, which, lying between Russia on the one side, and the British Eastern dominions on the other, have been viewed with jealousy from both quarters. The later events con-

nected with their history have been influenced by the intrigues of Russia and the efforts of the late East India Company to counteract them. During the period of confusion which followed Nadir Shah's assassination in 1747, Russia encroached on the Northern Provinces, and assumed the protection of Georgia in 1783. Two wars, ending in 1818 and 1828, increased the territorial power of Russia, and the Shah Abbas Mirza, becoming devoted to the interests of the Russian court, was induced to attack Afghanistan in 1838.

That country also had in the meantime fallen into a state of anarchy, which appeared to favour the policy of Russia. In the year 1800, Mahmoud dethroned his brother Zemaun Shah, and put out his eyes, with the characteristic cruelty of oriental policy. Three years afterwards, Mahmoud had to fight for the throne against his other brother Shah Sujah, who, being defeated, found an asylum in the British dominions. The government of Afghanistan fell to pieces in the hands Mahmoud. A part was held by the ministers who had acquired power at his court, the most conspicuous of whom was Dost Mohammed Khan, and a small portion was retained by Camran, Mahmoud's son. The most powerful man within the old territory of Afghanistan was, however, Runjeet Singh, the rajah of Lahore. Like Mehemet Ali in Egypt, he strengthened his position by European aid. He engaged Frenchmen to discipline his troops; and it was believed that the French government encouraged him for the purpose of establishing an interest in the neighbourhood of the Anglo-Indian territories. After a course of years, Runjeet Singh had risen from a petty chief to be a great sovereign, with a large treasury and a disciplined army. But he was far advanced in life and it was feared that on his decease the power he had created would go to aggrandize some other state. In the meantime it had been observed that Russian agents were busy at the courts of all the chiefs of the Afghan territories. The British Indian government, finding that Dost Mohammed Khan was clearly inimical to their interest, proposed to restore Shah Sujah to the throne. With this view a large army marched into Afghanistan, and after

several victories appeared to have accomplished this object. The restored sovereign was solemnly enthroned at Candahar in 1839.

A small force was left in some of the towns and fortresses to overawe the country and preserve the new dynasty. The British leaders had not, however, been aware of the extent and character of the hostile force by which they were surrounded. In the winter of 1841, a general attack was made, in which several officers were slain, including Sir Alexander Burnes, the person whose inquiries had first suggested the expedition against Afghanistan. A treaty now was negotiated for the evacuation of the kingdom; but it was broken by the chiefs, and a frightful slaughter took place among the retreating troops. A large number of prisoners, including several English ladies and their families, were removed to a distance. Two fortresses, however, under Sale and Nott, held out until a strong British force re-entered the country, recovered the prisoners, and entirely subdued the territory (1842). As it was deemed inexpedient to annex it to the British dominions, the troops were withdrawn, after demolishing the principal fortresses.

Notwithstanding, however, the overwhelming strength displayed by the British government, it was impossible for the various tribes with their large armies to live in peace with each other or their British neighbours. In Sind, governed by an aristocracy of ameers, there appeared decided symptoms of hostility; and after vain efforts to establish a peaceful arrangement, their army was overthrown in the battle of Meanee in 1843, and the territory was annexed to the British possessions. In the Punjab, the army of Sikhs which had been organized by Runjeet Singh, consisting of 75,000 men, still remained. Its leaders formed the bold project of invading and seizing the British possessions in the East. Had they been successful, there is no doubt that they would have substituted a harsh despotism for the mild rule of the East India Company. In 1846, after an obstinate contest in which they were repeatedly defeated, it was found necessary for the peace of the British dominions to annex the Punjab.

From the side of Birmah the British dominions have been liable to annoyances and attacks, which have been repeated from time to time, notwithstanding the demonstration of overwhelming power made by Britain in the war which terminated in 1825. So lately as the year 1852, the hostility of the Burmese led to warlike operations, and it was found necessary to annex a considerable portion of their empire. The subsequent annexation of the kingdom of Oude was one of the causes which led to the great mutiny of 1857.

In China the difficulties with which the British have had to contend were of a peculiar character. A large portion of the people have been inclined to follow commerce; but the Tartar government, exercising the power of conquest over the docile population, has ever set its face against trade and other means of intercourse with Europeans. A large traffic had been created with the East India Company in opium. This drug, much used by the inhabitants of Eastern states, is in some respects necessary to them, but is liable, like intoxicating liquors, to great abuse. Under the profession of morality, but in reality to prevent trading intercourse, the people were prohibited from buying foreign opium, and home produce was encouraged. But they were determined to purchase it, and as it was a prohibited article it could only be obtained for bullion. Thus there was a large drain of silver coin from the country; and at last the Chinese government came to the desperate alternative of seizing the English resident, and compelling him to give up opium in English vessels at sea to the value of two millions sterling. It was thought proper to exact reparation for such an insult; and after a war in which the British were everywhere easily victorious, a treaty was adjusted in 1842, by which compensation was made for the loss and injury inflicted on the British, and China was opened to European commerce. To preserve these stipulations, it was necessary that the British should retain a footing in the country, and the island of Hong-Kong was ceded to them. The great empire of China remained in the same placid uniformity which had characterized it

for centuries until the winter of 1852, when a civil war broke out, which had not come to an end in 1866.

In 1856, we were again involved in war with China in consequence of an attack upon a small vessel sailing under the protection of the British flag. In 1858, after an allied Anglo-French expedition had sailed up the Peiho and threatened Peking, a new treaty was concluded, throwing the country open to Europeans, and permitting an English ambassador to reside at the capital. But when the ambassador next year desired to proceed to Peking, he was prevented by the guns of the forts guarding the Peiho river. A second joint expedition was accordingly despatched to enforce the treaty, and after it had reached the capital the emperor submitted and agreed to pay an indemnity.

During this latter Chinese war, a treaty was made with Japan, by which several ports of that empire were opened to foreign trade. The jealousy of the Japanese ruling class has hitherto prevented the treaty from being fully carried out, and has led to violence and bloodshed; but there is every prospect of increased friendship and extended commerce, in proportion as that ingenious people becomes familiar with European nations.

With regard to the smaller Eastern states or communities, it deserves mention, that in the Archipelago, of which Borneo is the principal member, hosts of pirates have long infested the seas, and it has become the policy of the British Government to establish a power there sufficient to suppress the system. Farther south, in the great island continent of Australia, and the beautiful and fertile islands of New Zealand, the British people are raising new empires. After having been long deemed merely a grazing country for sheep and cattle, the fate of Australia was changed by the discovery, in 1851, of extensive gold-fields, and a vast impulse was thus given to emigration in Britain and the progress of wealth in the distant colony. Since then, five provinces have been erected into separate governments: Queensland, New South Wales, Victoria, South Australia, and West Australia; to which may be added the small island of Van Diemen's

Land. With the exception of West Australia, all have constitutional governments, with two chambers and a responsible ministry, formed on the model of our own. In New Zealand, where the natives are a proud and warlike race, internal wars have tended in some degree to check the progress of the colony.

SECTION IX.—AMERICA.

Spanish and British Discoveries—Spanish Conquests and Settlements—Portuguese Settlements—Despotic Principles—Separation of the Peninsular Settlements—French Colonization—British Colonization—The Religious Refugees—Peculiar Character of the British Colonies—Attempts at Parliamentary Taxation—American War—Washington—Declaration of Independence—Franklin—French Alliance—Establishment of the United States—Increase—Character—Perils from Preservation of Slavery.

ALTHOUGH the history of America has been in some measure told in connexion with the progress of the European nations, it is necessary here to give a separate outline of it. The United States, situated on the northern continent, and chiefly inhabited by people of British origin, form the principal portion of America in population, power, intelligence, and everything that constitutes a great nation; but the other states of the Western hemisphere also require a brief notice.

How far America may have been known to the Norman adventurers and other Europeans at an early period in the history of modern Europe, is a matter of much dispute. It was, however, in the year 1492 that this great tract of country was discovered to the modern world, by the landing of Christopher Columbus at one of the Bahama Islands. Six years later, in 1498, John Cabot, in the service of the English government, discovered Newfoundland, and coasted along nearly to the south-eastern extremity of the present United States. Soon after the commencement of the sixteenth century, Hernando Cortes conquered Mexico from the natives, and Pizarro with his followers in the same manner overran Peru. This new world was believed by the Spaniards to be their peculiar inheritance; and their king was called King of Spain and the Indies, from the supposition long entertained that the

coasts to which the Spanish vessels sailed were in reality connected with the Indian continent.

The Spaniards, being possessed of cannon and other implements of European invention, employed their power with extreme cruelty against the helpless natives, and made a desert around them, which was afterwards converted by crowds of immigrants from their peninsula into several densely peopled states. Everything in the Spanish government matters was arranged according to royal etiquette; and thus among the nine provinces in South America belonging to the crown of Spain, four, Mexico, Peru, La Plata, and New Grenada, were called Vice-royalties; and five, Yucatan, Guatemala, Chili, Venezuela, and the great island of Cuba, were called Captain-generalships. These provinces were managed not only without any consideration for the native Indians, but with a thorough disregard to the interests of the colonists. The territory was considered as a mere appendage of the home country, and was governed by the strictest subordination to the despotic authority which had become prevalent in Spain since the fall of the Cortes,—an event which the acquisition of the American dependencies may perhaps have hastened. A like despotic principle was pursued in the Portuguese colony of Brazil, and was followed by the same results.

These possessions of Spain and Portugal remained in subjection to their mother-country, after the English colonies had become independent, but from the character of the people who inhabited them and of the governments by which they had been so long administered, they were less able to govern themselves than the United States, and have ever remained in a state of anarchy and confusion. It was when Napoleon attempted to attach Spain and Portugal to France in 1807, that the elements of insubordination were sown in South America. The King of Portugal sought refuge among the colonists, where he was enthusiastically received, and established an empire at Brazil. This peculiar event for some time separated the interest of the Portuguese from those of the Spanish settlements; for Brazil obtained, by the residence of the

sovereign, the right of trading with the rest of the world, and other privileges which it was customary for despotic governments to deny to their colonies. When matters were restored to their usual order, however, in Portugal, the commercial restrictions and other inequalities from which the colony had been for a time released were renewed, and the Portuguese colony of Brazil declared itself independent along with the Spanish colonies. It was not, however, until after the re-establishment of the Spanish monarchy, with all its tyrannical power and oppressive usages, that they were enabled systematically to separate themselves from the mother-country. Down to the year 1824, when their independence was acknowledged by Britain, they were subject to perpetual conflicts; and it can scarcely be said that even since that time there has been peace and regular government in any of the American states of Spanish and Portuguese origin, with the exception of Brazil. An attempt has been made in Mexico to secure order by establishing an imperial form of government under an Austrian archduke, but as yet the result of the experiment is very doubtful.

The French efforts to colonize America have already been mentioned in connexion with those wars in which their settlements were from time to time acquired by Britain. A considerable French population to this day not only pervades the British possessions in the north, but is to be found mixed with Spanish blood in the southern slave states. A great portion of the inhabitants of the old central states are the descendants of the Dutch colonists from whom their territories on the Hudson were taken by England in 1664. The extraordinary immigration of Irish during the last few years promises materially to modify the character of the districts in which they settle.

The earliest efforts for British colonization in America were made during the reign of Queen Elizabeth; but it was not until after her death, in the year 1607, that the first colony was established, and named Virginia in honour of her memory. The New England Colonies, now the old central states of the American Union, were not founded

until the year 1620. The origin of these states was of a very peculiar character. The first colonists were generally individuals who had received charters, with full power for their own government, as companies or partnerships. They were thus in a great measure independent of the British crown and legislature, and could make what rules they pleased for their own internal regulation. While any such community consisted only of a few men all of one mind, these regulations were simple and easily enforced. But it happened that the Puritans when persecuted in England fled to these colonies, not only to avoid persecution, but to establish their own views, to the exclusion of any other opinions. In the powers which they possessed, as forming the majority of the colonists, they easily accomplished this, and were so rigid, that, having strong objections to the religion of the Society of Friends, for many years every quaker who attempted to reside in New England was put to death.

This intolerance gradually decreased, while the colonists retained the principles of civil liberty and self-government on which they were founded. It was the misfortune of the English minister, Charles Grenville, who had high ideas of the imperial power of the British parliament, to rouse this spirit into action, by a project, in the year 1765, to levy a stamp-duty in America. It created extreme excitement, some acts of violence were perpetrated, and a congress of deputies from the several colonies was held at New York. This tax was thought so impolitic that it was revoked, and the ministry which had imposed it was superseded by that of Lord Rockingham. In 1770, there was another change, and the ministry of Lord North, always unpopularly associated with the American war, commenced. A duty had been unfortunately laid on tea brought to the colonies: it was trifling in amount, but the jealousy of the Americans was roused, and they were determined to act to the letter on the principle, that "taxation without representation is tyranny." A vessel arriving with tea in Boston harbour was seized, and the cargo thrown overboard. This was followed by similar outbreaks in other places. Stringent acts against the

authors of these proceedings were passed by the British parliament, and General Gates was sent over with a military force to put them in execution. On the 5th of September 1774, fifty-one men of respectability and eminence met in Philadelphia as deputies from the various districts to express sympathy with the citizens of Boston. This body met again in the ensuing April, taking the title of "The Congress of the Thirteen United Colonies of America." Arms and stores were collected, and the colonists prepared for a war. It began in petty conflicts with the military, in several of which, and in the more serious battle of Bunker's Hill, the colonists were defeated; but they were learning confidence and increasing their resources, and after some time they put their military force entirely under the command of the illustrious General Washington, who, aided by skilful officers, turned at last the fortunes of the war, though at the commencement of his career he had to struggle with circumstances extremely discouraging. On the 4th of July 1776, the celebrated declaration of independence was adopted, and no longer calling themselves the United Colonies, they became "The United States of America." Their first great success was over a considerable expedition sent against them from Canada under General Burgoyne, which in October 1777 found it necessary absolutely to surrender to Gage, the revolutionary commander. Meanwhile, through the celebrated Benjamin Franklin, the Americans made an alliance with France, which turned the arms of that country, aided by Spain, against Britain. Washington, reinforced by French troops, and aided in his operations by a French fleet, had gradually strengthened his position. He was at the head of a superior army to the British, and he was an abler man than any general sent against him. Lord Cornwallis, the commander-in-chief, was cleverly deceived by the operations of Washington, who, professing to attack New York, concentrated his whole force on the royalist headquarters in a totally different place. Cornwallis was obliged to surrender, and on the 20th of January 1783 the independence of the United States was ratified by the British government.

Adhering generally to their original institutions and

forms, with the sole difference that they ceased to be under the English crown, and had a parliament of their own called Congress, the United States increased in population and wealth with marvellous rapidity. For some time after they achieved independence, the population was between three and four millions—it is now over thirty. The great blemish and fatal disease in her constitution was, however, the system of slavery. A large proportion of her territory is situated in those warm latitudes where men are indolent, unless compelled to work. Almost always in such climates there is a great distinction of ranks, those being the masters who possess the rich fruits of the soil, and those the serfs who require to cultivate and reap. It was against the institutions of the Americans to have any inequality among themselves, and therefore they compelled the African race to be their slaves. This class had increased to above three millions. The greater portion of the inhabitants of the Northern States were bitterly opposed to slavery, and many attempts were made to reduce its limits and alleviate its severity. But this made the South cling all the more obstinately to the hateful institution; and when Mr Lincoln was elected president in 1860, the slaveholders, looking upon this as a direct attack upon their rights, rose in rebellion. Thirteen states in all, extending over an area of 700,000 square miles, seceded from the Union. They were at first remarkably successful, and their independence seemed almost secured, when the tide of fortune began to turn, and in 1864 the rebellion was subdued. The great result was the complete abolition of slavery, though dearly purchased by an immense loss of life on both sides. So little did such a long and bitter internecine war damage the resources of the Union, that in the first year after the war twenty-five millions sterling of the debt was paid off—a financial exploit unparalleled in the history of the world. The British possessions in the north have shared in the good fortune of their republican neighbours, and ere long, united into one confederation, they will extend from the shores of the Atlantic to the Pacific, where already the separate colony of British Columbia with its extensive gold-fields is rapidly growing in wealth and importance.

SECTION X.—RECENT EUROPEAN REVOLUTIONS.

The States-general of France—Popular Tumults—Fall of the Bastille—Mirabeau—Declaration of Rights—Danton—Robespierre—Counteraction—Rise of Napoleon—Italian Conquests—Egypt—The Consulate—The Empire—General Humiliation of Continental Europe—Resistance of Britain—Peninsular War—Invasion of Russia—Revival of German Nationality—Abdication of Napoleon—The Hundred Days—Battle of Waterloo—Government of the Restoration—Peace of Vienna—Charles X.—Revolution of 1830—Holland and Belgium—Poland—Louis Philippe—Rise of the Socialists—Reform Banquet—Revolution of 1848—Provisional Government—Battle of Paris—Cavaignac—The Empire and Louis Napoleon—War in Switzerland—Discontents in Germany and Italy—Prussia—Hungary and Austria—Reaction and Restoration of Despotism.

IN giving a general view of those convulsions which, originating in France, have from time to time spread over the greater part of Europe, it is necessary to resume the thread of French history. The assembling of the states-general on the 5th of May 1789 was the commencement of that series of convulsions of which in the middle of the nineteenth century we probably have not seen the conclusion. There were present the representatives of the clergy, of the nobility, and of the burgesses and people, forming three estates. As such assemblies had long been disused, it was a question whether they should vote in separate estates or in one body. It was of great moment to the popular party that the latter should be the plan, as they had alone as many representatives as the other two, and would be at least on a par if all voted together, while if they voted in three bodies the aristocracy would be two to one against them. Holding stubbornly out and daily assembling, they were joined by portions of the other two bodies, and finally made an assembly of which the popular element was in the majority. As they proceeded to hold inquiries, and to assume a control over the public revenue, an attempt was made to dissolve them, but they determined, led by the bold Mirabeau, to continue embodied.

Meanwhile the Parisian populace, brutalized by long tyranny and neglect, and seeing that the old despotism under which they had trembled was paralyzed, rose in fierce

tumult. A body of men, some of them enthusiasts, others designing demagogues, held an assembly at the Town Hall, where they formed a more democratic party than the estates. Louis finding that all moral authority had passed from himself to the assembly, was persuaded by his imprudent ministers to have recourse to force. For this purpose troops were collected in large numbers round Versailles. This excited a great fermentation among the Parisians, whose suspicions were further confirmed by the secret dismissal and removal from the country of the popular minister Necker. A crowd collecting in the streets became soon a popular army, which stormed and took the Bastille—the prison-fortress which had for centuries been the dreaded instrument of tyranny and court malice.

This event was the accomplishment of the Revolution, and the royal authority from that time ceased to be supreme. The assembly passed "a Declaration of Rights," announcing strong democratic principles, and overturned all the feudal institutions and aristocratic distinctions which had been so conspicuous in France. While the statesmen and philosophers who had imbibed republican ideas were thus carrying them into effect in the new legislative body which they had constituted, some leaders, with more ferocious and cruel views, took advantage of the restlessness of the times, and especially of the savage and ignorant rabble who were so suddenly let loose from abject slavery. Under one of these men, Danton, an attack was made on the palace, where the royal family narrowly escaped. The king and queen were imprisoned, brought to trial and condemned to death, and their fate was shared by nearly all of the royal family who did not succeed in making their way to foreign countries. The more rational and moderate reformers, who received the name of Girondists, gradually fell in their turn as victims before the sanguinary popular leaders. At length these leaders, finding no more victims, proceeded to destroy each other. One of them, Robespierre, who had triumphed over the rest, appeared to have France at his absolute control. He shed blood on principle; and it was said of him that he would have put to death two-thirds of mankind to get the remaining third regulated by his peculiar views of law and govern-

ment. At length the public indignation was roused against him, and he was attacked and put to death.

The reign of terror, as it was termed, died with him, and there was a sort of reaction in favour of royalty. It was in the suppression of a counter outbreak thus created, called the affair of the Sections, that the career of Napoleon Bonaparte began. The condition of France, along with the conduct of the great European powers, prepared the country to be subjected to the chief military leader who should arise on the occasion. The continental despots, unfortunately countenanced by Britain, resolved to crush the new system in France, and restore the monarchy. Austria and Prussia planned arrangements for five armies entering France and concentrating on Paris. The leaders of the Revolution, alarmed for their own safety, made vast efforts for the defence of the country, and were aided by the provinces, who regarded them as the patriotic vindicators of the national independence. After several battles the invaders were driven back with loss and ignominy, and the French, flushed with victory, retaliated on them, and began their career of European conquest.

In 1796, young Napoleon, who had shown his ability in the affair of the Sections, was appointed to lead an army into Italy, where he gained the victories of Rivoli and Arcole; and partly by arms, partly by the spread of revolutionary opinions, ruined for a time the Austrian power in Italy. He afterwards led an expedition to Egypt, aimed chiefly at the British dominions in the East; but there his progress was baffled by Sir Sydney Smith, and the army he left was defeated by Abercromby, while he narrowly escaped from Nelson, who destroyed the French fleet in the battle of the Nile. Returning to France, Napoleon artfully picked a quarrel with the legislative body, and dispersing the members at the point of the bayonet, procured the creation of a new constitution, of which he became the head as first consul. From this event, which occurred just before the commencement of the year 1800, Bonaparte was absolute ruler of France for fourteen years. As the Austrian power was reorganizing itself in Italy, he resolved to paralyze it by an effective blow, and by the bold method of crossing the Alps poured a great army down into Italy when

it was least expected. He became emperor in May 1804, adopting also the title of King of Italy. His empire absorbed Switzerland, the Netherlands, and the neighbouring states, and was gradually so enlarged at the expense of other nations that it threatened to embrace the whole of Europe. Gaining many victories over Austria, and among them the decisive battle of Austerlitz, that country was humbled, and, along with Prussia and Russia, joined him in a grand continental league against Britain, whose resources were greatly tried by a contest with nearly the whole civilized world. Napoleon united himself by marriage with the house of Austria, and placed his relations and connexions on the minor thrones of Europe.

Having thus appropriated smaller countries, he resolved to seize on Spain and Portugal, and make them dependencies on his empire, to be governed by members of his family. He began in 1807 to take advantage of disputes in the Spanish royal family, and having seized on Portugal without much ceremony, raised his brother Joseph to the throne of Spain. The British government determining to aid the continental nations in resisting the aggrandizement of France, sent troops to Spain and Portugal, and began the celebrated peninsular war. Whenever his other projects compelled Napoleon to reduce his enormous armies in Spain, the invaders were forced from point to point by the British and Spanish troops under Wellington, and, after a long contest, the French were driven from the peninsula.

While he was thus borne back by the steady opposition of Britain, the other European powers began to writhe under his insolence, and to fear a total subjugation to France. A hostile spirit, in which his ally the Emperor of Russia was the leader, began to appear; but it was from the elements that he was to receive the most emphatic and terrible castigation. In the year 1812, he resolved to invade Russia with such an army as had never before been at the command of a European sovereign. There were five hundred thousand regular troops; and the various persons who provided for their necessities, with the other camp-followers, raised the whole mass who were conveyed into Russia to about a million. The force was too large

for organization. A comparatively small portion only of it reached Moscow, the ancient capital of Russia. Preparing to occupy it for the winter, they found that the retreating Russians had set it on fire. The army was unprotected, and it was necessary to retreat, as the dreadful Russian winter, which freezes people to death when they go into the open air without a thick covering of furs, was coming on. Only a small number escaped from this frightful retreat—all the rest of the great host were buried under the snows, or cut down by the Cossacks and other Russian troops in pursuit.

The genius of Napoleon was never shown so strongly as after this calamity. He had to meet conspiracies in France and defection among his allies. The German people, and those of Prussia especially, had for some time smarted under the humiliation of finding their country a sort of dependency of France, and a high patriotic spirit had arisen among the students in the universities and the other young men. So long as Napoleon pursued a career of conquering prosperity the German rulers were subservient to him, but after the Russian campaign they thought fit to unite with their subjects in the struggle for independence. The King of Prussia first joined the Russians on their march. Napoleon fought against their united forces the successful battles of Lutzen and Bautzen; and the Austrian government was still undecided, when the British victories in Spain induced Prince Metternich to believe that the fortunes of Napoleon were failing, and it would be the more prudent course for the despotic courts to turn against him. He still, however, relied on his good fortune, and met the combined forces with easy and assured defiance. The battle of Leipsic, in which almost four hundred thousand men were engaged for three days, began in his favour, but terminated in his being driven from the city, which the conquering monarchs entered in triumph.

It was not until several battles with varied success had followed that of Leipsic, that the allied troops, having got between Napoleon and Paris, marched to the capital and took possession of it (1814). There they were received by the restless people as friends and deliverers. Napoleon found it necessary to abdicate his authority, and the head of the Bourbon family, who had been living peaceably in Eng-

land, went to assume the throne. He took the title of Louis XVIII., the young dauphin, who had died in prison, being counted as Louis XVII. The whole proceedings of the elderly monarch, or rather of his court, for he did little himself, were based on the notion that the reign of the Bourbons was the same as it had been, and had only been subjected to a slight interruption.

Among other changes the army was revolutionized. The men were told to forget their old regimental names connected with many triumphs, and the decorations of the regiments commemorating their achievements were altered to adapt them to the traditions of the house of Bourbon. Napoleon, who had been endowed with the petty sovereignty of the island of Elba, knew the state of matters, and resolved to make a daring attempt to regain his empire. Landing almost alone, he threw himself on the enthusiastic feelings of the first troops he met, and soon gathering all the army around him, was again on the throne of France. His career on this occasion has been called the reign of the hundred days, from the period of its duration.

It ended in the battle of Waterloo, after which the sovereigns of Europe resumed the arrangements for a general settlement of the European states, which has generally been termed the Peace of Vienna. It was chiefly remarkable for an enlargement of the power of the great continental courts, obtained under promises to concede constitutional systems of government which were never realized. Exhausted Europe was, however, content to repose. Louis XVIII., if not very enlightened, was good-natured and liberal. But his brother, who succeeded to the throne in 1824 as Charles the Tenth, was bigoted, morose, and tyrannical. He gathered round him the advisers who were most inimical to constitutional progress, and put it beyond a doubt that he intended to bring France as near as possible to the system of government which preceded the Revolution.

At length, on the 26th of July 1830, these despotic projects were brought to a conclusion under the auspices of the minister Polignac, and edicts were issued dissolving the chamber of deputies or house of commons, altering the election law by royal authority, and abolishing what remained of the liberty of the press. A crowd assembling round the house of Casimir Perier, the leader of the opposition, ·

attacked by the armed police. This was the commencement of a conflict. A popular military body called the National Guard, which had been disbanded by the government of King Charles, reassembled amidst the plaudits of the people. The military were divided, only a small portion of them adhering to the cause of the king. The conflict was signalized by the rapidity and success with which the citizens fortified themselves with barricades, formed of paving stones, overturned carriages, and other available materials.

The revolution was completed in three days, and the question remained how the power taken from the deposed authorities was to be disposed of. It was resolved to offer it to a prince of the house of Bourbon—a descendant of the celebrated regent Orleans—who had distinguished himself by the prudence and moderation with which he had borne himself through very trying circumstances.

He ascended the throne with the title of Louis Philippe. His conduct as a ruler justified the anticipations formed of his sagacity and moderation. At the commencement of his reign the state of Europe was more tranquil than might have been expected. The influence of the French Revolution of the three days had gone no further than to make the Belgians strike for their independence, and separate themselves from Holland. Poland attempted to regain her nationality, but was suppressed. Britain, contented with achieving the Reform Act, remained calm and powerful, holding the balance of European politics, and no nation was strong enough to make any formidable aggression on its neighbours.

While matters appeared to continue in peace and prosperity during the eighteen years of Louis Philippe's reign, a powerful antagonistic party was forming itself in France. It was chiefly led on by some theorists who have been called alternately by the names of Socialists and of Communists. They promulgated views, often very alluring to a large portion of mankind, for superseding the ordinary laws of nature, and substituting artificial arrangements, by which men were to be provided for through a general organization of society, instead of supporting themselves by means of their individual industry and ability. All who were deficient in energy or self-reliance, or had been unfortunate in life, followed the promulgators of these doctrines, and they

became so numerous that long ere it actually broke out the elements of a convulsion were prepared.

The selfish policy of Louis Philippe, who in his old age sought rather to aggrandize his family by regal alliances than to promote the interests of France, facilitated the designs of the socialist party by disgusting a large portion of honest politicians. At length, in February 1848, after a strenuous opposition in the chamber of deputies, a great reform banquet was announced. The national guards were called on to attend that they might protect the public freedom, and this was looked on by the government as a dangerous assembling of armed men. A proclamation was issued prohibiting the banquet. Preparations were made by the opposition for a vigorous attack on the ministry; but it was evaded, and there seemed to be no interest in the crisis among the deputies. In the meantime it had been taken into other hands.

With marvellous celerity, in one night the streets of Paris were fortified with a set of barriers larger and stronger than any known in the previous bloody struggles in the capital. The ministry resigned, and the leaders of the opposition were appointed to succeed them; but the change came too late. The king abdicated in favour of his grandson; but this also, with other successive concessions, was too late. Louis Philippe, deserted by his usual resolution and firmness, fled in abject disguise for refuge in England. A provisional government was created, consisting of several men of literary and political eminence, with a few of the socialist leaders among them. These used every effort to turn the events which had occurred to the fulfilment of their own projects, but in vain, and when they could not carry their point by open means they conspired against the new republic. The socialists, were now seen to be extremely dangerous to any system of government. It had been necessary so far to yield to them and their followers as to take a large portion of the idle workmen of Paris into the national pay. The impoverished treasury, however, could no longer support them, and as they were disbanded, they became ready tools for the socialist party. In July they determined to attempt a new revolution, in the hope of obtaining undivided power, and the old plan of barricades was adopted. The national assembly put the cause of order into the hands of Cavaignac, a tried soldier, who, after a bloody battle of four days, crushed the revol-

Cavaignac remained for some time dictator. In the meanwhile it was resolved that France should be a republic, with a president at its head. It was naturally thought that Cavaignac could not fail to be chosen president. The French people, however, were far from being republican, and it was believed by those who knew them that they would choose the candidate who had the best claims to hereditary royalty. A nephew of the first Napoleon had been living a chequered life in England: the French law prohibited him from entering the country, and a reward for his apprehension, with a description of his person, was published in the French newspapers. Beginning by getting himself made a citizen of France, he gradually overcame all other obstacles, and rose in popular estimation, until in December 1848 he was chosen president by an overwhelming majority.

It was soon seen that the nephew would endeavour to follow the footsteps of his uncle, and become absolute master of France. A constitutional opposition were taking steps to check his career, when, on the 1st December 1851, he suddenly and secretly had recourse to violence. The police received instructions to seize and remove the leaders of the opposition, and the most distinguished men of the day were arrested and dragged to prison like felons. There was some resistance among the people; but the military were well organized, and took complete command of the streets, slaughtering the casual passengers more from wantonness than with a view to the accomplishment of any definite end. France was at the conqueror's feet. In December 1852, he was proclaimed emperor as Napoleon III., counting the son of his uncle as Napoleon II.

The convulsions which made France a second time a republic spread far and wide through Europe. There were many discontents then ready to break out. The Germans were angry with their monarchs for denying them the constitutions promised them at the Congress of Vienna, while Switzerland was in the midst of a civil war, and outbreaks had occurred in Italy. Among such combustible materials, the news of the events in Paris in

February 1848 produced instantaneous conflagration. The whole of Germany was in a state of convulsion, and Italy seemed to be making successful efforts to throw off the Austrian yoke; while the pope had to flee from Rome, and crowned heads were seeking refuge in every direction.

In Prussia, where the outbreak was systematically directed towards a constitutional government, the king attempted to place himself at the head of the movement, with the view of becoming emperor of the whole German people. Encouraged by his apparent sympathy, the popular party, relying and sanguine, were deceived, and the country, after a national parliament had been permitted to hold a nominal existence, was subjected to the former despotic rule.

The results of the conflict in the Austrian dominions were still more calamitous. Italy was easily subdued. The high-spirited leaders of the Hungarians, who felt that their nationality had been by degrees treacherously absorbed by the Austrian government, seized the opportunity to restore their old constitution. Vienna was in insurrection, and the emperor fled. The inhabitants of Croatia under their ban or chief, with the other partially civilized tribes ranged under the empire of Austria, were now organized to suppress the insurrection. Vienna was bombarded, and reduced to submission. As the gallant Hungarians held out, the aid of Russia was solicited, and they were at length subdued. Many of the leaders took refuge in the neighbouring kingdom of Turkey. The Czar demanded that they should be given up, but, protected by Britain, her government stood firm. It was impossible, however, for the only great European power possessed of constitutional freedom to do more, and in Britain people of all shades of opinion saw with sorrow that the result of the revolution of 1848 was the restoration of despotism on the continent. This state of things was not calculated to be permanent. There had long been a deep hostile feeling between Austria and Sardinia, when the former, in April 1859, called upon the latter to disarm within three days. The king refused, and the Austrian troops crossed the Ticino. Assisted

by a French army, commanded by the Emperor Napoleon in person, the Sardinians drove back the invaders, and after a brief campaign, distinguished by the victories of Montebello, Magenta, and Solferino, the Austrians were forced to cede Lombardy to the conquerors. By successive revolutionary movements, all the princes of Italy were driven from their thrones, except the pope, who retained a small portion of territory south of the Apennines, under the protection of a French army. Venetia was still held by Austria, who refused every compromise, until 1866, when, under the pressure of the war in Bohemia, she surrendered it to Victor Emmanuel, under whom all Italy from the Alps to the sea was united into one monarchy.

Great changes also took place in Germany, occasioned by the contest between Prussia and Austria for the headship of the Confederation. A petty quarrel about the duchies of Schleswig-Holstein led to hostilities, in which Prussia acted with such energy and skill that in ten days two dreadful battles had been fought in Bohemia, and the capital of Austria was threatened. The latter power sued for peace, and Prussia emerged from the contest with a large accession of territory taken from the petty kings and princes of North Germany (August 1866).

THE END.

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